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H. C. McGinnis

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Benjamin L. Masse

## THE POPE AND THE TSAR

An Editorial

## MEXICO'S ECONOMY FALTERS UNDER WAR'S STRAIN

Richard Pattee



HAROLD C.  
GARDINER

MILDRED C.  
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POEMS  
TO MARY



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# AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 27, 1944

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## WHO'S WHO

H. C. MCGINNIS is a free-lance writer, living in Pennsylvania, who specializes in presenting data on political, moral and economic questions of the day in terms of their effect on individual human lives. His article in this issue concerns an immediate challenge to our humanity—the findings and recommendations of the American Legion with regard to disabled and demobilized service men. . . . RICHARD PATTEE, at present filling a six-months' lecture engagement in Mexico, reveals the economic malaise behind the fever flush of Mexican wartime prosperity, and reviews the long history of economic instability of that Good Neighbor. Mr. Pattee was head of the Latin-American Section of the State Department's Division of Cultural Relations from 1939 to 1943. . . . BENJAMIN L. MASSE surveys the wartime needs and procedures which led to the adoption of the maintenance-of-membership clause in union contracts. Father Masse is an Associate Editor of AMERICA. . . . MILDRED COOK O'NAN, a Cincinnati housewife, speaks for the Marthas of the world who, even though occupied with many chores, realize their need for spiritual refreshment and would like to have more specialized help from their pastors. . . . HAROLD C. GARDINER presents the shocking facts and figures from a recent report on the children of Europe, in the hope that it will move the heart and conscience of every American. Father Gardiner is Literary Editor of AMERICA. . . . CHARLES A. BRADY, professor of English at Canisius College, Buffalo, presents the first of two articles on the phenomenal C. S. Lewis, best known here for his *Screwtape Letters*. This is the first adequate study of Mr. Lewis that we know of in American literary journals. . . . THE POETS make this week's page Our Lady's.

# COMMENT ON THE WEEK

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**Priorities of Mercy.** Caesar said on a famous occasion that he had to do everything at once. But Caesar was in a class by himself, and he was never faced with the problem of rebuilding a distressed continent writhing in every portion from the lash of war. Those who are responsible for the reconstruction of Europe's religious life must take counsel on priorities. Regretfully the directors of relief recognize that some anguishing needs must be left unrelieved, in the face of other demands even more imperative. A non-Catholic veteran of the business of relief on a continental scale has recently written a report detailing recommendations to guide economy of effort at a time when needs far outreach facilities. This report is entitled "Memorandum Concerning Reconstruction and Inter-Church Aid" and is compiled by Prof. Adolph Keller, Director of the Central Bureau of European Inter-Church Aid, Geneva, and published by the American office (297 Fourth Ave., New York 10, N. Y.). According to Dr. Keller, these are the priorities which should guide American religious organizations, both Catholic and Protestant, in their errand of mercy during the grim postwar days:

There is a hierarchy of tasks in the field of helpfulness:—people come before things, buildings, organizations; the restitution of the preaching function, the spiritual ministry, the leadership and guidance of the parish, come before institutions and welfare activities; educational tasks precede organizational and administrative ones; spirit, inspiration, personality, come before programmatic.

Dr. Keller, in these words and elsewhere in his recommendations, insists there is a certain order and method to be observed if the errand of mercy is to be rational. If the full program cannot be realized, it is at least important to know beforehand just what minimum must be insisted upon.

**Foremen's Strike.** Behind the exasperating strikes in Detroit, which last week made 60,000 workers idle and seriously interfered with aircraft production, lay the refusal of top-flight management to bargain collectively with organized supervisory personnel and the unwillingness of the National Labor Relations Board to force them to do so. The case for management was stated in expensive advertisements financed by the Automotive Council for War Production, an organization authorized to speak for more than 500 companies. Foremen's unions were looked upon as "a long step towards putting industrial management in the hands of union leaders." The issue was said to be: "Can union leaders unionize management and take over control of war production?" Just one year ago NLRB decided, in the Maryland Drydock case, that foremen do not constitute, under the Wagner Act, a legitimate unit for purposes of collective bargain-

ing. After new hearings, the Board decided on May 8 that while employers had no legal obligation to bargain with unions of foremen, foremen could not be fired for joining such unions! This concession, which left them partly under and partly outside the Wagner Act, failed to move the 3,000 striking foremen any more than pleas by the War Labor Board and the Secretaries of War and Navy. With one exception, the companies, despite the strike, refused to abandon their opposition. That exception was the Ford Motor Company, which signed a contract with a foremen's union, and thereby raised grave doubts about the fears expressed by the Automotive Council. But there could be no doubt that, however legitimate the demands of the foremen, their strike seriously impeded war production and should never have been called.

**Living Wage.** A Senate Committee has been investigating salary earnings of the white-collar and fixed-income groups, and has reached the conclusion that, "some 20 million Americans have not enjoyed raises in income commensurate with the most conservative estimate of the wartime cost-of-living increase." Unorganized for the most part, these workers have not been able to use the pressure of union solidarity. In some cases employers have taken advantage both of this weakness and of the complications of the wage-stabilization program to hold back merited and needed increases. In other cases employers willing and anxious to raise salaries have found themselves helplessly entwined in red tape. The committee's suggestion is that "employers should be permitted to raise salaries or wages" to a level of \$200 a month for heads of families and \$150 a month for unmarried people "without application of any kind to the War Labor Board." The recommendation seems sensible. It is interesting, too, to note the implication that any lower salary can hardly be considered a living wage. Still more interesting is the apparent acceptance by the committee of the theory that a living wage must also be a family wage, one that will enable a man to support a family in decent comfort. But suppose an employer just has no desire to raise wages? And suppose this breaks the "Little Steel" formula? What then?

**Wage and Hour Law.** Six years ago, on June 14, Congress passed the Fair Labor Standards Act. When President Roosevelt approved it eleven days later, another milestone on the hard road to a just economic order had been passed. Opposed by reactionary interests, who hoped in vain for relief from the Supreme Court, the Act was designed to abolish "labor conditions detrimental to the maintenance of the minimum standards of living necessary for



health, efficiency and well-being of workers" and to eliminate "oppressive" child labor. This purpose was to be achieved by fixing minimum wages and maximum hours for workers engaged in interstate commerce or in producing goods destined for such commerce. Until minimum wages could be fixed for each industry by the industry committee process, a statutory minimum of twenty-five cents an hour was fixed for the period from October 24, 1938, to October 24, 1939. From that date until October 24, 1945, the rate was to be hiked to thirty cents. Thereafter forty cents an hour was to be the minimum. Early this month the Wage-Hour Division of the Labor Department announced triumphantly that the objectives of the Act were being reached ahead of schedule. Only three industrial groups remain to be raised to the forty-cent level, and the necessary orders will soon be forthcoming. For this acceleration, high wartime wage rates are, of course, mainly responsible. There was, however, in the report one very sour note. In the nine months ending April 1, inspectors detected violations of the law which resulted in the restitution of \$12,863,000 to 404,824 workers. That this anti-social chiseling is not confined to industrially backward sections of the country was clear from the record of the New York-New Jersey area where, in a recent five-week period, 239 employers restored \$419,000 to defrauded employees. The standards have been set. Now the Wage-Hour Division must rigorously police them.

**Not Wanted.** They had rented the apartment, even made a down payment. They hired a van and prepared to move into the apartment they had rented. To their amazement and to the disgust of their neighbors, they were not permitted to move in. They had suddenly become undesirable. They are not German or Japanese agents. They are not known criminals. They have no contagious or infectious diseases. They have no wild animals or poisonous snakes concealed in their luggage. They have—whisper the infamy—a child; and the landlord wants no children in his apartments. If he were a lone instance, we might mark him off as one of those freaks who not only does not like children but considers all children a threat to our American way of life. We might even, in a fit of unprecedented anger, call him a Fascist according to Vice President Wallace's definition, "one who in case of conflict puts money ahead of human beings." Unfortunately, he is not an isolated case. In one recent case the pressure of publicity has opened a building to a child; but too many mothers and fathers have to lie, hide baby-carriages, use artful dodges to conceal their children on rent-collection days lest they find themselves out of a home. The primary purpose of a home, we presume, is to house families. Families, strangely enough, include children. Of course families should want to own their own homes; but until the millennium arrives when all families will want and will be able to purchase homes of their own, is there any way of barring from the landlord group those who discriminate against children?

**Nothing Worth While.** Just a paragraph in a letter that came to AMERICA's business office: not so relevant to the business but very relevant to all that AMERICA stands for. Thus writes Mrs. D. M. K. from a Czech parish in her city:

I am taking this opportunity to ask your prayers and memento, as I am afflicted with a few ailments, some of a painful nature, and I do need a great deal of patience and courage; all is aggravated by my real poverty, which for a lay person is a great calamity for many reasons. One of them—most important—that one has hands tied in doing something for God and souls, not being able to take part in anything worthwhile in the line of Catholic Action.

"In the line of" Catholic activities, very likely, Mrs. D. M. K., you can do little or nothing. But what of it? In the line of Catholic Action, God knows you are in the front post of the front ranks. For Catholic Action is not, in its essence, a set of activities, it is something very different. After all, it is none other than a full Catholic living, a showing-forth of the Christlife—His love, His patience, His Sacred Passion—for the transformation of our paganized modern society. The active and the eloquent can do much to that effect. But the aces in the spiritual combat are those who heavily and literally bear the Cross even in solitude. The sufferers with Christ are the salt who bring back savor to a corrupted world. They are those who restore the hope of the Resurrection to a despairing world. It is you, Mrs. D. M. K., who are the poor woman walking close to that humble and mighty Poor Woman who magnified the Lord for filling the hungry with good things. Though we beg that your burden of poverty and sickness may be alleviated, we hail you none the less as a true exemplar of Catholic Action.

**Crime Doesn't Pay.** The OPA Regional Office in New York has released figures on prosecutions under the Price Control Act which reflect small credit on the ethical standards prevailing in certain industries. They prove also, in the words of Regional OPA Director Daniel P. Woolley, that "black market operations don't pay." In the New York district, between September, 1943, and May, 1944, sums collected by OPA as a result of voluntary contributions, treble-damage actions and other fines for evading price ceilings amounted to \$2,272,155. The textile industry appeared in the worst light, accounting for \$780,691 of the total contributed to the United States Treasury as a result of treble-damage actions. The food industry, with \$764,873, was a close second. The report gave evidence that OPA is expanding its regulatory activities, and strengthens the belief that with better cooperation from the buying public the black market can be smashed. In this connection, the attention of interested readers is called to an article, "The Morality of Black-Market Selling," which appeared in the May *Homiletic and Pastoral Review*. After an extensive review of authorities and an analysis of the national price-control program, the author, Raymond C. Jancauskis, S.J., concludes that "prices fixed by OPA are legal prices" and therefore, unless they are objectively unjust, bind



sellers "in strict justice." Where prices are objectively unjust, they still bind in legal justice (that is, there is no obligation of restitution), lightly or gravely, depending on circumstances.

**Bureaucrats on Top.** In thousands of offices, where nameless civil servants daily toil for Uncle Sam, the results of the national essay contest on post-war employment sponsored by the Pabst Brewing Company must have been received with hearty chuckles. After all, no one, not even a bureaucrat, likes to be called "a long-haired professor" or "a red-tape crackpot," and made the subject of scornful humor at gatherings of businessmen, on the floors of Congress and in the nation's press. There was no small satisfaction at seeing fellow bureaucrats, up against the hardest kind of competition, walking off with most of the laurels—and laurels provided by a businessman! Of the seventeen rich prizes offered by the Pabst Company, Government economists among the 35,767 contestants won no less than ten. The first prize of \$25,000 was awarded to 28-year-old Herbert Stein, chief of the economic-analysis section of the War Production Board. To Leon H. Keyserling, general counsel of the National Housing Agency, went second place, worth \$10,000. In announcing the awards, Beardsley Ruml, Chairman of the Federal Reserve Bank of New York and one of the judges, said that the high proportion of Federal men winning prizes reflected "a high level of intelligence among Government employes and a middle-of-the-road position." "They're just ordinary people like the rest of us," he commented. Incidentally, among the fifteen winners of \$1,000 awards was the Rev. Dr. John F. Cronin, one of the country's most intelligent exponents of the social teaching of the Papacy.

**Sumner Welles' Appeal.** The Council of the United Nations is a pleasant thing to think of in the future. But in the last of a series of New York Times forum discussions, on May 18, the former Under-Secretary of State called for immediate action, not dreaming. "Every political decision made in these latter stages of the war is automatically shaping the world of the future," said Mr. Welles. The choice now facing the American people is between a policy of true world organization and a policy based upon military alliances, the indefinite piling up of armaments, and their inevitable adjunct, stark imperialism. The warning issued by Mr. Welles is in key with warnings already issued by the religious leaders of this country, Great Britain and Canada. Mr. Welles added force to his words when he made plain, in reply to questions, just how such a council could be formed. The United States, he said, might take the initiative, but the four major Powers would have to be in agreement upon it. He suggested that the executive council might consist of eleven representatives, including the four major Powers and seven others selected on a regional basis. He believed that the Russian objections to a federation could be squarely met. The main thing is to start its construction at once, and waste no more time in talking.

## UNDERSCORINGS

**SPEAKING** before the convention of the Catholic Press Association in Milwaukee, the Archbishop of Chicago, Most Rev. Samuel A. Stritch, pleaded for a constructive attitude toward the future peace. He said:

This is a time when dangers and threats to lasting peace should stimulate us to action. . . . If there is one thing that will defeat the coming of a good peace, it is the oversteering by lazy minds of these things. We always have among us those who like to spread fear, but while it would be a mistake not to face realistically the threats to peace, it is possible for us to dwell so much upon them as to allow ourselves to be mentally paralyzed or semi-paralyzed.

He urged positive planning and intelligent confidence.

► An Indian "Catholic Association" has been inaugurated to "arouse civil and national consciousness" for the defense of the rights, liberties and interests of India Catholics. Cooperation will be sought from other groups, whether Catholic or not, to carry out this program.

► The report on Mexican rural problems, written by the Most Rev. Joseph H. Schlarman, Bishop of Peoria, brought strong reactions in Mexican circles. The Bishop said that former President Cardenas

distributed much land to the peons . . . but they are not owners of the land. . . . It was not a distribution of ownership, but a political distribution to party members, so long as they remain party members.

The *ejido* (communal) land plan, he said, could be Mexico's way out "with real ownership and under honest government. In Mexico they have neither."

► Quebec Province has given the third legislative reading to a bill aimed at lessening the number of marriage annulments. In future, copies of actions of annulment must be served on the Attorney General eight days before the process begins.

► One and a half millions will be spent on a hospital as part of the great new University of Montreal, according to an N.C.W.C. *News Service* dispatch.

► In the South Pacific the Marines of one station took up an Easter collection of \$8,000 to rebuild and reorganize the missions that were there before the war. One of the Marines wrote in a letter: "I think this was one of the most outstanding things that I, as a Catholic, have ever seen, and I am sure that, with this kind of faith, the Marines can't help but win the war."

► According to the *Official Catholic Directory* for 1944, Catholics in the United States, Alaska and the Hawaiian Islands now number 23,419,701. During 1943 four Chaplains were killed in action, two died of wounds, eleven died in service, twenty-five were made prisoner by the enemy.

► Ten per cent of all radio sets in this country listen to the weekly Catholic Hour, according to the report of the Fifteenth Institute for Education by Radio, recently held in Columbus, Ohio.

► Of interest in religious vocations is the neat booklet just issued at Loretto Heights College of Loretto, Colorado, and entitled *An Army of Peace*. The booklet describes the work of the Loretto Sisters for the peace of the world.

## THE NATION AT WAR

SEVERAL important events have occurred during the week ending May 15. Foremost has been the fall of Sevastopol. This great naval base, while held by the Axis, served as an air base for their armies.

Reports are conflicting as to Axis losses at Sevastopol, but they seem to have been considerable. Some German and Rumanian troops escaped by sea and air. They had about three weeks to withdraw, under more or less constant Russian attacks.

Sevastopol is not likely to be an important naval base again for some time. The base itself seems to have been about as thoroughly destroyed as possible. And there is no fleet of any importance left to go there.

Elsewhere in Russia fighting has been limited to the sector of the Dniester River. Each side claims to have defeated the other. Regardless of whether any of the various accounts is correct, it is agreed that the Axis has been doing the attacking. This is a fair indication that, somehow, Germany has found it possible to send reinforcements to this part of the front, and does not plan further retreat.

After a long interval, the Allies have renewed their attack in south Italy. Progress is being made on the west side of the peninsula. It is a difficult terrain to fight over, and the advance has been slow.

The Germans do not consider this attack important. They have expressed the belief that its mission is to attract attention, with a view of hiding other attacks coming elsewhere. This may well be the case. In fact, the Allied commander in Italy, General Sir Harold R. L. G. Alexander, on the opening day of his attack, published an order in which he stated that other attacks on Germany were to be launched. Naturally he did not say when or where. But the capture of Cassino and Formia put a new color on the campaign, and it may have broad consequences on future events.

After another long interval, fighting has broken out in China. The Japanese have engaged in an offensive in Honan Province. This is the first time there has been fighting of consequence in this section for years. The reason for the sudden recurrence of Japanese activity has not yet been determined. Most critics believe that it is to reopen the Hankow and Peiping Railroad which extends through Honan.

The real reason may be quite different. The season of the year points to destruction of crops as an objective. Honan is one of the areas which normally raises more food than is needed for local consumption. Missionary reports are that this year crop prospects were good. This would require more than the usual number of Japanese raids to lay waste an increased acreage.

Japan has kept a large part of China tranquil through food control. Only enough food is permitted to be shipped to keep people barely alive. In return for what little food is received, the Chinese have to turn over to the Japanese anything they produce, including cotton, wolfram, tung oil, etc.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

THE ORLEMANSKI affair kept the Washington spotlight fixed on the Government's Russian policy. Since Mr. Hull's visit to Moscow and the President's meeting with Stalin at Teheran, the outlines are becoming clearer, while the future remains as doubtful as ever. It is hoped here that things may come at last to a focus.

It is pretty obvious now just what policy we are following. In Moscow Mr. Hull found the Russians just as suspicious and afraid of the Western Powers as many people in the West are of Russia. To dissipate Stalin's suspicions and fears has been since then the cardinal point of our policy. The President and the State Department have as a long-range plan the organization of the world on a basis that will secure a lasting peace. On the other hand, Russia is now—and will be after the war—the most powerful military nation in Europe. The conclusion is obvious that Russia must be brought into any organization that may be created after the end of the war.

It is pretty clear that the Government feels that the first difficult steps toward this consummation have been successfully taken. It is felt that Stalin has at last become convinced that the capitalist democracies harbor no nefarious plans against Russia. On the other hand, he is taking no chances on having hostile neighbors who could possibly be used against him by some future British or American governments that may be elected by their peoples.

It is here that we will reach the crucial point of the whole thing. Stalin has the power to secure what he wants in Europe, and that is a simple statement of fact. It would be disastrous to ignore it, and hence it enters into all calculations. Our Government believes him when he assures us—as he has—that he desires, in the interests of Russia, an independent Poland situated between him and Germany.

The real question is twofold: what kind of a Polish government will he recognize, and what will be Poland's boundaries?

There are certain men in the exiled Polish government in London whom he will not accept, but again we believe him when he says that he does not want a Communist Polish regime. He would be foolish if he even thought of such a thing. As for the boundaries, it is our settled policy that we recognize no settlements while war is going on, and we can never forget that at the end of the war it will be Russia that will occupy all of Poland and not the forces of the United States or those of Great Britain.

Meanwhile, however, deliberately or not, Stalin has created a Polish question in the United States which requires a certain caution. It would be harmful for Poland and the Catholic Church if, as is already being charged, the Poles in this country should permit themselves any action that might be construed as an attempt to use the Church or American politics in the interests of Poland, to the detriment of unity here.

WILFRID PARSONS



# DISABLED SERVICE MEN DESERVE OUR FINEST CARE

H. C. McGINNIS

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THE American Legion survey of the delays being suffered by disabled service men in the settlement of their claims reveals some truly shocking conditions. This survey—the results of which were announced last December—covered 1,537 cases in thirty-four States; the Legion did not merely pick out an isolated case here and there. Delays as long as eleven months were found. When one realizes that many of these men have dependents and that the Government allotment to them stops immediately upon discharge, delay in handling the disabled man's claim often results in considerable suffering. When disability comes from combat service, delays in granting compensation should not be tolerated. Taking care of those who have sacrificed their futures on the nation's battlefields should be the first concern of a grateful nation.

Nor should niggardliness govern the rehabilitation of the unfortunate. With our Government passing out billions to people in other countries, the following case does not set well with the American public. A few weeks ago a twenty-year-old youth returned to his home, blind. He had been among those who crossed the Volturno, which flowed red as the doughboys established a beachhead. In the battle his left eye was torn from the socket and three fragments of steel entered his right eye, blinding him. After being in five hospitals, the hopeful young soldier heard bad news. The operation to remove the splinters with a magnet had failed. However, there was still hope that glasses with a series of lens adjustments to strengthen the eye might bring him some sight. The first pair of glasses enabled him to see shadows. Seeing shadows was not much, but it held rich promise. Then, two weeks later, he was discharged. He thought, of course, that the Army should continue his treatments, since it understood the case. At least he felt sure that it would furnish the change in glasses for which he was then due. It would furnish the prescription, he was told, but he would have to pay for the glasses. He quoted the Army doctor as saying: "If you could be put in shape to fight again, the Army would pay for the glasses. But since you are being discharged, you will have to pay for them yourself." Eight dollars was the cost. The young soldier, still fighting desperately for what eyesight might be saved, paid for his glasses, arriving home with two dollars.

Such cases should be given far more publicity than they get, so that an aroused public opinion

will cause the nation's maimed heroes to get the kind of rehabilitation which the public wants them to have and for which it is willing to pay. Surely a nation as rich as ours can afford eight dollars for glasses which may give sight for the next forty or fifty years to an American youngster who was struck down in the line of duty. Incidentally, this case was reported to the Senate, and its recital appears in the *Congressional Record* of February 17, so it is no doubt authentic. The report includes a newspaper article headed: "Return of a Hero: Blind, Broke and 20." Our boys deserve better than that, when Congress is asked to give more than one and one-third billion dollars to UNRRA.

As a result of its survey, the American Legion has recommended to the Federal Government that:

Every serviceman whose disabilities or physical condition are reparable should be retained in the armed services to receive the maximum benefits of hospitals and medical care. If there is need for further convalescent or institutional care, the liaison between the Army and Navy, on the one hand, and the Veterans' Administration, on the other, should really function and be applicable in each case. Men should not be returned to civil or State authorities unless so desired expressly by the folks at home.

However, whether or not the armed services hold curable cases until cures have been completed, the fact remains that many of the men now being discharged are suffering delays in securing the benefits due them. Here are just a few examples of the cases reported to the Senate in February. In case No. 1, the soldier, discharged in April, 1943, had not yet received a cent. In case No. 2, the soldier had been discharged in April, 1943, and had not yet even received his examination. Hence he had received no benefits. In another case, the soldier had been discharged in December, 1942, and his case had not yet been decided; so no payments had been made. When it is considered that the armed forces are discharging around 70,000 men each month and that many of them are broken in health and body, the amount of misery caused by these delays is considerable and constitutes a problem which should receive priority in Washington.

The American Legion's investigation revealed one case in which a man had served in the Navy from 1932 and was discharged in April, 1943, because of active tuberculosis incurred in line of duty. However, at the time of the investigation, the case had not yet been adjudicated. It is to be hoped that this man has relatives or good friends who

are seeing him through, for delay in the treatment of tuberculosis is very often fatal, TB germs not being interested in Washington bottle-necks. Another case was that of a man discharged on June 30, 1943, because of total blindness. In November, the regional office covering the man's district had not yet received his Army service records. Hence this man had received no pension and probably would not for at least another month.

To eliminate these delays, the Legion has made several recommendations to the Government. One is that the Veterans' Administration should have representatives at the larger discharge centers, especially those handling combat troops. Also:

The lack of sufficient trained personnel in the adjudication field is a cause of delay in handling these cases in most stations. The manpower situation is recognized, but yet we cannot refrain from urging and exhorting the Veterans' Administration to authorize the additional help requested by field offices, and to immediately step up recruitment and training plans for this purpose.

The Legion also reminded the Government that some service officers have reported that lack of complete and clarifying instructions from the central office of the Veterans' Administration to the regional offices on the adjudication of new claims has been an element of delay. Said the Legion: "Certainly this should be overcome immediately."

In reviewing the Legion's recommendations, one finds that it tried to offer very usable and constructive suggestions. A constructive attitude in all matters affecting our service men is necessary if they are to receive the justice due them. Under no circumstances should such matters become political footballs and subjects of partisan bickering, as has been so often the case in the past. If nothing else ever did, this war has proved the great efficiency which Americans can exercise when the occasion demands. Let us use some of it in the handling of the claims of our veterans and their helpless dependents. The Legion's recommendations suggest changes in methods which would greatly expedite the settlements due to disabled service men.

On the other side of the question, one finds that the Veterans' Administration has a tremendous job on its hands, a job which is sure to increase at lightning speed when the second front gets under way with its expected heavy casualties. Also, it is one of our best functioning bureaus. While each mishandled case is a tragedy to those affected, such cases are comparatively few when the volume of cases handled is considered. Many of the cases receiving slow attention are not to be charged to the Veterans' Administration, although it occupies a position where it gets most of the blame. For example, it cannot grant compensation unless it has evidence that the soldier has been honorably discharged. The furnishing of these records rests with the Army and Navy, which may be slow at times, due to pressure of wartime activities and the millions of men under their jurisdiction. In still other cases, the Veterans' Administration cannot establish proper disability ratings until previous hospitalization records have been furnished by the armed services.

The Legion's recommendation that the Veterans' Administration establish representatives at large discharges centers would probably obviate many such cases. Proper liaison work between the Administration and the armed services at the time of a disabled veteran's discharge would establish immediately a fairly complete file on his case. As the procedure now stands, claims can be assigned a "C" number only by the central office, a method which, it is charged, alone often results in several weeks' delay. The Legion feels that this is "an administrative problem that could and should be met and solved right now."

However, it seems that the Legion made a most valuable recommendation when it suggested that the Army and Navy retain in the service every service man whose disability is reparable, until he has received the maximum benefits of hospitals and medical care. In this way, the disabled soldier would be sure of his medical attention. The Veterans' Administration, moreover, would then have had sufficient time to establish his disability rating so that it could promptly continue the Government's obligation. Equally important would be the fact that the disabled soldier's dependents would continue to receive the Government allotment upon which they must live. As the matter now stands, the discharge of a badly disabled soldier ends the Government payments to his dependents until his disability payments have commenced. When the settlement of such claims is retarded, no matter how justifiable the reason, the disabled veteran may become a somewhat temporary but very real burden upon his own dependents.

Although the first and most important reason for the greatest possible efficiency in handling disabled veterans' claims is the nation's obligation, now and continuing, to those who have offered themselves as sacrifices that this nation may be spared the horrors of Europe's and Asia's enemy-invaded countries, the matter of morale among our fighting men runs an important second. With our fighting services now taking men regardless of their dependents—often the fathers of several very young children—the prompt settlement of claims when disability occurs will do much to maintain the present splendid morale which is daily authoritatively reported from battlefronts and training camps. A service man's knowledge of cases like those mentioned above does not improve morale; for a fighting man worried about his home conditions, present or future, cannot be the same as one who feels positive that he and his will be taken care of, no matter what happens.

Every American who offers himself for the public good has every right to expect that the nation he serves shall take every possible precaution to make sure that, should he become disabled, he will be given the best possible care and repaired to the maximum extent; that he shall be fitted by vocational training to secure the maximum usefulness from his still disabled condition when he has been rehabilitated as fully as possible; and that, at all times, his dependents do not suffer because of the service he has rendered to his country.



# MEXICO'S ECONOMIC LIFE IS CREAKING UNDER WAR

RICHARD PATTEE

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AT festivities where inter-American solidarity is extolled and the effective collaboration of the Latin-American republics in helping to win the present war is praised, there are frequent references to the manner in which Mexico is contributing its raw materials, foodstuffs and manpower to bring victory to the United Nations. Mexico is contributing in a remarkable way to the success of the common cause. She is contributing to such extent that the national economy is creaking under the burden. The evidences of economic disruption are perfectly visible in the every-day problem of buying in the market and meeting the constantly rising cost of living.

Mexican economy has never been excessively well managed. The sins of the regime of Don Porfirio Diaz are frequently conjured up to demonstrate the evils of foreign penetration and the dangers of domination by foreign capitalistic interests. The Mexican Revolution was to end all that.

The economic program of the Revolution was quite plain; land for the peasant, decent standards of living, elimination of the stranglehold of outside capital and the general reconstruction of the national life so that the lowly and underprivileged might have their day. It is hardly necessary to say that the Mexican Revolution, like most movements of its kind, became dialectical, rhetorical and bureaucratic. Even in the single aspect of Mexican rural life, where so much was to be accomplished and where so many observers have seen in the *ejido* (communal farm) what one writer called "Mexico's way out," the actual results have been far less than was expected. The best criterion, perhaps, is the actual production of food. Under the old regime the masses were presumed to be underfed and definitely on the lowest conceivable subsistence level. A few figures may illustrate how the production of two of the fundamental items in the Mexican diet has fared through the years.

## AGRICULTURAL REGRESSION

In 1907, the Republic of Mexico had roughly about thirteen million inhabitants. The production of corn during that single year was 5,075,000 tons. In 1940, with the present war on, but without the unusual wartime economic demands to come later, the production of this vital element had dropped to 1,630,000 tons. And this in spite of the fact that the population of Mexico had increased to approximately twenty million people. It is well to remem-

ber, too, that this population is overwhelmingly rural and depends for sustenance on two or three basic items, such as corn. The situation with regard to wheat production is not so startling, but nevertheless shows a clear decrease. In 1900, with a population of perhaps twelve million, the total wheat production was 359,000 tons. In 1941, after nearly thirty years of agrarian reform, the production was 318,000 tons.

Figures could be cited to bear out the assertion that, during the four decades of the twentieth century, Mexican agriculture has not progressed in accordance with either the promises or the needs of a growing population. This terrific scarcity is to be noted in everyday life. During the past year, one of the real tragedies of the ordinary Mexican man in the street has been the excessive price and bad quality of the *tortilla*, an article without which the Mexican diet is incomplete. The press records day after day cases of adulteration of the flour used for the *tortilla*, and it is not uncommon to discover references to cases of poisoning resulting from the abominable ingredients used as substitutes.

The *ejido* has risen and fallen according to the economic doctrines in vogue in Mexico. The Diaz regime undoubtedly did almost irreparable damage in the matter of destroying the communal lands. Even after the law of January 6, 1915, promulgated by President Carranza, agrarian reform remained an inchoate and ill-defined thing. There was a vast amount of discussion and debate about the return of the lands, and precious little action in this direction. In the course of twenty-five years, eight fundamental laws and hundreds of decrees were passed relating to land. There was a notable absence of an ordered plan. In 1910 the average peasant on the *hacienda* received a wage of about twenty-five centavos a day. In addition to this he received an allotment of corn and other aids which raised the amount of the actual income considerably. Moreover, the purchasing power of the peso in those days was approximately five times what is today. According to the official statistics for 1940, the average wage of the *ejidatario*—that is, the person living and working on the *ejido*—is sixty centavos a day, and must cover *all* his needs.

The latest figures from the Departamento de Agricultura reveal the unhappy state of the income of the five million Mexican peasants now living under the *ejido* system. These wages, for individual families, run from 2.72 pesos in Lower California,

which is very high, to eleven centavos a day in Durango and the Federal District. Nuevo León and Michoacán, which are considered fairly prosperous States, show that the income is twenty and twenty-one centavos respectively. According to the Government statements, the denizens of the *ejidos* are much better off than the rest of the thirteen million rural population of the republic. The status of the least fortunate may but be surmised.

#### MONETARY CONFUSION

Directly related to the problem of an agrarian production which does not meet the ordinary needs of Mexico, and still less the pressure of a war economy, is the question of money. The inflation going on in Mexico is notorious. This, in turn, is directly connected with the dependence of the Mexican peso on the dollar. Mexico is an economic prolongation of the United States and has no liberty of action outside the sphere of influence of this country. As of 1943, for example, 89.35 per cent of all Mexican imports came from the United States, and 97.35 per cent of her exports abroad went to the United States. It is not strange, then, that even the man or woman in the street, conscious of this state of dependency, should ascribe the gyrations of the Mexican peso to the impact of American economy and of the American monetary system. One Mexican economist, Mariano Alcocer, writing in the Mexico City daily, *Novedades*, records the fact that frequently when the woman vendor in the plaza or on the street corner is asked why her prices are so high, she replies: "Because of the dollar."

Obviously, with the almost total importation from the United States, the prices on the Mexican market reflect the rising prices in the United States. This monetary crisis is accentuated by the increasing abundance of paper currency. Money is flowing in Mexico today as it never did before in the history of the republic. Here again a few figures may come in handy by way of illustration. The following reveal the steady increase of money in circulation over a period of months:

	Pesos
March, 1942.....	804.6 million
April, 1942.....	820.3 million
May, 1942.....	846.5 million
June, 1942.....	864.1 million

In other words, from March to June of that year, 60 million pesos in paper entered active circulation. This is further emphasized by the fact that Mexico now has in circulation in all forms, both paper and metallic, plus deposits in banks and the like, the fantastic amount of 2,718 million pesos. This extraordinary amount of money both in circulation and in reserve is almost an explanation in itself of the problem of inflation and rising prices. One of the main causes has been the entrance of abundant capital into Mexico. Much of it has come in dollars and, when converted into pesos, has immediately forced the issuance of increased amounts of paper currency. Much of this capital has passed into the banks and remains more or less idle, pending opportunities for investment. The *Revista de Economía* of Mexico calls this type of capital "refugee."

In addition to this entrance of capital, which is one of the most curious phenomena of the present war, millions of other dollars are remaining in Mexico, thanks to the elimination of many foreign companies and holdings. The expropriations of the Mexican Government led inevitably to the retention in the Republic of large amounts of capital. The war does not make many types of enterprise feasible. Machinery cannot be obtained for the establishment of new industries. Transportation facilities can be increased only at a certain speed. The result is either stagnant capital awaiting its chance, or the injection of these dollars into the economic blood stream of the country, with a sickening rise in the amount of currency in circulation.

The national budget has, of course, increased along with everything else. In 1940, the budget for the republic was 447.7 million pesos. At the present time it is well over a billion. The cost of living is the great tragedy of the mass of Mexicans today. It is no exaggeration to say that few American nations suffer so severe and catastrophic a situation as does the Mexican peasant and above all the Mexican middle classes, who are usually the first to suffer universally. Here again a few figures will indicate graphically exactly what has happened in Mexico. Taking the figure 100 as the index of prices in 1929, the following table will reveal the state of affairs between 1941 and 1943:

	1941	1942
January .....	128.2	141.7
March .....	129.4	145.3
May .....	132.9	150.5
July .....	137.0	151.0

In May of 1943 the figure had reached 172.2, and today it is over 200; that is to say, the price of necessary articles has doubled in the course of the past few years. All of this weighs heavily on the limited purses of the mass of people, who either deprive themselves or accept poor substitutes.

#### CITIES BOOM, TRANSPORT LAGS

The situation gives a false impression of prosperity. Mexico City has never been thronged as it is today with people. Foreigners, tourists, speculators and nationals from the provinces pour into the capital. From a city of much less than a million people, Mexico City has grown to well over a million and a half, and perhaps closer to two million inhabitants. The building frenzy is positively awe-inspiring. In every suburb, and far out from the center of the city, in areas heretofore completely abandoned, building is going on at a furious rate. In many cases the persons responsible are former landowners who have lost their properties and have become established in the capital. On amusements alone—with which Mexico City is abundantly supplied—the figures reveal the way of life of the contemporary inhabitant of this capital. In 1939, the people of Mexico City spent 23.7 million pesos on amusements—the cinema, races, bull ring, cabarets and the myriad of other forms that this phase of life takes. In 1943, under the impetus of the inflation and the increase in money in circulation, the sum was over 45 million pesos.



Mexico's industries and system of transportation have suffered grievously because of the war. The Mexican railways, in particular, have been one of the most outstanding examples of economic crisis. The railways are administered, as is well known, under the auspices of the workers, with a manager or administrator who represents the interests of the state. So bad has the situation become that one of the most current sources of humor is the complete breakdown in the functioning of the railway system. It is not a mere question of trains coming in late, even though the lateness sometimes extends beyond twenty-four hours; it is the almost absolute state of chaos in which the roads are to be found. Train wrecks occur with alarming frequency, and the smashing of locomotives—of which there are very few—has become almost a matter of routine. The roadbeds, rolling stock and the like have gone from bad to worse. The constant wrangling between rival labor groups of the railway workers adds to this picture of confusion.

In 1943, President Avila Camacho addressed a message to the Fifth Convention of the Railroad Unions, emphasizing the indescribable conditions of the transportation system. The President made it clear that the railroads were not merely an industry but were the essence of the national economy, and that bad management meant a loss to production and to commerce which affected the entire nation. His most pungent paragraph stated bluntly that the chaotic situation prevailing in the railroads, the lack of discipline of the workers and employes and the inexplicable loss of materials, had made the Mexican railroads dangerous to use as a means of transportation.

The result of this confusion—which is due in part, to be sure, to factors beyond the control of Mexico itself—is a serious crisis in the industrial life of the republic. Mexican industry has taken a considerable lease on life during the past decade. The city of Monterey in the north has become the center of a thriving and vigorous industry. Today Mexican manufactured articles are available to an astonishing degree. Nevertheless, the transportation crisis became so severe that, as recently as a week ago, the Governor of Nuevo León—of which Monterey is the leading city—came to the capital for the purpose of placing before the President the nature and extent of this crisis. If the transportation problem could not be worked out, the industries in the north would be stifled.

#### POSTWAR PROBLEMS

Mexico is a country with little in the way of reserves. It is a country which normally has lived from hand to mouth, and is ill equipped to withstand the shock of a crisis so profound as the present war. Mexico has depended on the United States for so many indispensable imports that the severe restrictions existing in this country have produced an instant repercussion to the south. Mexican economy, moreover, has been tinkered with for these many years by every administration in power. The Mexico Revolution, in spite of its many good points and unquestioned desire at times to work out the

tangled economy of the nation, has often been misguided and led by individuals who were far from possessing a knowledge of the internal and external requirements of the country.

Mexico is sending thousands of her workers and farmers to the United States. The movement of the *braceros* out of Mexico City is one of the most extraordinary spectacles of the day. The actual number of those who have taken jobs in the United States is over forty thousand. A goodly portion have come from the states of Jalisco and Michoacán, overwhelmingly agricultural areas, where their absence cannot fail to have a tremendous effect on the local production of foodstuffs. Mexico has done this willingly to replace the loss of manpower in the United States due to losses to the armed forces. But it should be remembered that in a poor country, whose economic level is low and whose methods of production are often primitive, this draining-off of workers places an extraordinary strain on the whole economic order. Mexico lacks modern machinery and means of replacing the old and outworn. The war makes it almost impossible to co-ordinate the availability of capital with the instruments for making capital fruitful.

Early in April, Eduardo Villaseñor of the Banco de México made a report in which he analyzed critically some of the facile assertions that are being made about Mexico's prosperity and ability to face the postwar adjustment cheerfully. This distinguished banker and economist was brutally frank in his appraisal. He did not allow himself or his listeners to be deceived by the appearance of prosperity. He pointed out the falsity inherent in the so-called "favorable balance of trade" which Mexico is enjoying, and the deceptive character of much of the abnormal economic movement now going on. He concluded that all talk of the more or less immediate industrialization was mere wishful thinking. The industrialization of Mexico, about which everyone so blithely speaks, is out of the question now for three excellent reasons: 1) the impossibility of obtaining equipment; 2) the lack of adequate power; 3) the breakdown of the transportation system.

The tragic case of Mexico merely confirms the oft-repeated assertion that the Latin-American countries, agrarian and underdeveloped, are subject to the whims and fancies of foreign interests, and that there is simply no way out of the problem as the world is organized today. The Mexican Government has just commissioned a body of eminent men to examine the postwar repercussions on the country. It is obvious that this distinguished body and other agencies will find themselves faced with the question of what to do once the funds from Lend-Lease are terminated. The return of forty thousand Mexican workers will require their reabsorption into farming and industry. Food prices will collapse and the price of minerals, now a source of enormous income, will drop. The outlook is not pleasant. It forms a part of the general panorama, to be sure, but is accentuated by the lack of the "cushions" which underlie the more industrialized and economically complex countries.

# HOW "MEMBERSHIP MAINTENANCE" EVOLVED

BENJAMIN L. MASSE

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ALMOST on the eve of Pearl Harbor, the National Defense Mediation Board foundered on the intransigence of John L. Lewis. To find a substitute for it became, after the Japanese attack and the declaration of war, a matter of life and death.

Accordingly, on December 13, 1941, President Roosevelt summoned to Washington representatives of labor and industry and asked them to agree on a formula for settling their disputes peacefully and without interruption of work. Except on one point, the resulting conference achieved complete agreement; but that point was an explosive one. The industry representatives would not agree with the spokesmen of labor that the question of union security should be legitimate matter for the proposed National War Labor Board. Finally, when it became clear that an impasse had been reached, the President decisively intervened. He addressed a letter to the conferees in which he presumed that they had agreed to submit "all disputes" to the judgment of the new Board.

Under the circumstances, there was little the employers could do except to submit as gracefully as possible. On January 12, 1942, Mr. Roosevelt issued an executive order establishing the National War Labor Board, vesting it with authority to settle all industrial disputes which might impede "the effective prosecution of the war." As is evident from the terms of the order, he founded his action on the voluntary agreement of the labor-management conference. He referred to it in the following passage:

As a result of a conference of representatives of labor and industry which met at the call of the President on December 17, 1941, it has been agreed that for the duration of the war there shall be no strikes or lockouts and that *all labor disputes* shall be settled by peaceful means, and that a National War Labor Board be established *for the peaceful adjustment of such disputes.* (Italics supplied.)

Thus it is clear from the general terms of the executive order, together with the events leading up to it, that the Board was given authority to deal with cases involving union security.

This authority appears to have been strengthened by the War Labor Disputes Act (Smith-Connally Act) which Congress passed over a Presidential veto last June and which gave statutory status to the War Labor Board. This Act authorizes the Board

whenever the United States Conciliation Service certifies that a labor dispute exists which may lead to substantial interference with the war effort, and cannot be settled by collective bargaining or conciliation, to summon both parties to such dispute before it and conduct a hearing on the merits of the dispute. If, in the opinion of the Board, a labor dispute has become so serious that it may lead to sub-

stantial interference with the war effort, the Board may take such action on its own motion.

Furthermore, the Board, following such hearings, is empowered

to decide the dispute, and provide by order the wages and hours and all other terms and conditions [customarily included in collective bargaining agreements] governing the relations between the parties. . . .

The obvious conclusion from this language is that Congress did not intend to exempt any phase of industrial relations from the Board's purview. In addition to using the general expression, "a labor dispute," the legislators commanded the Board in sweeping terms "to provide by order the wages and hours and all other terms and conditions (customarily included in collective bargaining agreements) governing the relations between the parties." There is no hint here of that restriction on the Board's jurisdiction which the employer delegates to the President's conference had demanded. On the contrary, since union security is commonly "included in collective bargaining agreements," the Congress seems to have expressly rejected the employers' contention.

From the very beginning, however, the Board dealt gingerly with the question of union security. In the course of the "Captive Mine" case, which broke the National Defense Mediation Board, the President himself had said that the Government would not impose the closed shop. This policy the Board made its own. On the other hand, the unions had a strong case for demanding some form of security in return for their no-strike pledge. There was solid ground for fearing, as later events showed, that unfriendly employers might take advantage of the relative helplessness of unions to weaken or destroy them. In the Walker Turner case, decided April 10, 1942, the Board hit upon a solution to this difficult question which it has since refined and perfected. That solution was the now famous "maintenance-of-membership" clause.

Adverting to the fact that the Walker Turner Company had shown little disposition to be friendly toward the union or to cooperate with it, the Board pointed out that this attitude was inconsistent with the policy of the nation, clearly reflected in its laws, "to encourage the processes and to protect the instrumentalities of collective bargaining." It expressed its belief that strong and self-disciplined unions are an asset to a free country warring against the forces of tyranny. The Board, the decision explained,

must continually bear in mind the broad principle that neither management nor labor shall take advantage of one another as a result of the changed conditions brought about by the war, either by direct aggression or by indirectly bringing about a situation which leads to a natural process of disintegration.

Accordingly, a clause was ordered inserted in the contract which obligated union members to maintain their membership in good standing, for the duration of the contract, under penalty of dismissal from their jobs.

Five days later, the Board ordered the same



clause included in contracts signed with various unions by eight plants of the International Harvester Company. In these cases, however, the inclusion of the maintenance-of-membership clause was made conditional on its acceptance, in a secret election, by a majority of the union membership. Dean Morse, public member of the Board who wrote the decision, pointed out that the unions could not fully concentrate on production in an atmosphere of fear and suspicion. "The plan," he stated, "will dissipate much of the cause for ill feeling and distrust which now exists between management and the union. It will place very definite responsibilities and obligations upon the union to keep its house in order. It will protect management from many of the abuses of which it now complains." In other words, the Board had come to believe that maintenance of membership, in addition to protecting a union from the attacks of an unfriendly employer, would contribute to more harmonious industrial relations.

These beliefs were further expanded in the Federal Shipbuilding and Drydock Company case, and a new note was added. "Cooperation between the company and the union for the maintenance of membership," said public member Dr. Frank P. Graham, author of the decision, "can make for the cooperative maintenance of production on higher levels."

The Board, however, was still feeling its cautious way and, despite the reference to production in the Federal Shipbuilding case, union security remained the chief reason for granting maintenance of membership.

Three cases decided in June, 1942, mark an important development in the Board's thinking. In the Ranger Aircraft Engines, E-Z Mills and Ryan Aeronautical cases, the fifteen-day escape clause was first introduced. This permitted union members who opposed maintenance of membership to withdraw from the union before the contract was signed. Since that time, every maintenance-of-membership clause has included this added safeguard to the individual worker's freedom of choice.

Stressing the compromise nature of the maintenance-of-membership clause (in normal times the union "might win by a strike the more complete security of the union shop or even the closed shop"), Dr. Graham, in the Ryan case, wrote the most complete exposition of the Board's position which has yet appeared. Here is the pertinent passage:

Finally, this maintenance of membership provides three basic guarantees: first, it guarantees democracy in America against the tragedy both of the disintegration of responsible unions during the war and against the defenselessness of industrial workers after the war; second, it guarantees, through responsible union leadership and stable union membership in the crucial transition from war to peace, against a violent revolution and the rise in America of a Fascist, Communist, or imperialistic dictatorship; and third, it affords one of our chief hopes that the all-out production for destruction, in winning the war for freedom, shall be converted into all-out production for winning the peace and for organizing plenty for America and for the stricken and hungry

peoples still hopeful for freedom, justice and peace all over the world.

Later decisions added little to this philosophy of industrial relations during wartime, although some of them, notably those in the "Little Steel" cases, decided in July, 1942, are worthy of study. In discussing these cases, Dr. Graham made a point which is all too frequently overlooked in discussions of union security. "The maintenance of a stable union membership," he wrote, "makes for the maintenance of responsible union leadership and responsible union discipline makes for keeping faithfully the terms of the contract, and provides a stable basis for union-management cooperation for more efficient production."

There is certainly a close relationship between stability of membership and responsible union leadership. No labor leader, human nature being such as it is, can consistently discipline irresponsible rank and filers if the latter are free to manifest their displeasure by withdrawing from the union. This is one of the facts of industrial life not sufficiently appreciated by those who glibly criticize irresponsible and demagogic union leadership and at the same time violently oppose every provision designed to enable labor leaders to function with responsibility and maintain discipline and fidelity to contract. The individual worker has rights, but he has duties also. In granting voluntary maintenance-of-membership clauses, the Board does not believe that it is coercing workers. After all, it is merely asking them to assume the duties which they freely embraced by joining the union.

By the end of July, 1942, then, the Board had fully developed its position on maintenance of membership. Between that time and December, 1943, it decided 240 cases in which maintenance of membership was an issue. In all but seventeen cases it granted the union demands. This it has done for one or more of the reasons enumerated above: for the security of unions weakened by their no-strike pledge and by other wartime restrictions; for better relations between unions and employers; for the development of responsible labor leadership; for more efficient production. While these objectives have not been perfectly achieved, the Chairman of the Board, Mr. Davis, feels that the policy has been successful and must not be discontinued now.

Maintenance of membership can be regarded as an intelligent compromise between the traditional employer demand for the open shop and the traditional labor demand for the closed shop. It grants the unions some measure of security. It does not unduly hamper the freedom of employers. It protects, by the fifteen-day escape clause, the liberty of individual workers. Only on the assumption, it seems to me, that unions are bad in themselves and not to be encouraged, or that employers have a right to dictatorial control over their employees, or that individual workers are entitled to an anti-social freedom that verges on irresponsibility, can anyone fail to see its advantages. Maintenance of membership, in short, is helping to win the war—and the peace also.

## MARTHA, MARTHA

I HAVE just come from the Women's Mission at our parish church. It is a long time since I attended a Mission and I had hoped that the years between had brought the missionaries closer to the needs of everyday life. But I hoped in vain. The speaker's fine full voice smote the rafters with all the time-honored phrases of pulpit oratory, but he did not reach our hearts. Perhaps I should not presume to speak for the other women there, who sat meek and expressionless, listening to the missionary call us a "pleasure-mad and godless generation." Yet I think I am an average woman of my generation and my congregation, and God knows we are not pleasure-mad or godless.

Most of us were very tired tonight. We are home-faring and hard-working women, distressed by the war and the unsettled lives of our loved ones. The theme of the sermon—"We know not the day nor the hour . . ."—is one we live with every day. Our sons, husbands, brothers, sweethearts are facing sudden death on the battlefronts, and we have grown accustomed to the thought of it. We work in factories, in offices and in our own homes. Most of us have not seen the inside of a "pleasure palace" for a long time; we are not likely to be caught in a night-club holocaust. We are more apt to leave the electric iron plugged in when we take time out for evening services.

There may have been some hardened sinners among us tonight. I saw only my neighbors and acquaintances—monthly, weekly, even daily communicants. We are not evil women; we are merely enervated. Our souls do need a spiritual "lift"; need it so badly that I, a laywoman, dare to raise my voice to ask why it is not being given to us from the pulpit. In the fifteen years since I have left school, I can remember hearing only one sermon that was truly inspiring, and that was about "A Catholic Sense of Humor."

We all have grave responsibilities these days, we have worries, we have war jitters. We are "tired clear into the future," as Harriet Beecher Stowe says of herself in the play *Harriet*. Our souls, as well as our bodies, seem to be "weary even unto death." Our fault is not that we are on the wrong path, but that we are stuck fast in the mire. We lash out with our trigger tempers at our children and our families, perhaps even at the tradesmen struggling with ration points. We are often petty and mean when we speak of one another. We are too wrapped up in our own worries to see the burden others have to carry. We have lost sight of the glory of God. We cannot see the beauty of spring for the housecleaning it betokens; we are too busy washing the dinner dishes to glance at the sunset.

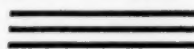
The souls of us women need housecleaning, too. We want someone, a missionary or our parish priest, to renew the vision of God's world as a place of wisdom and charity, beauty and sweet loving-kindness. We need to hear anew the story of the Good Shepherd, to feel that peace and rest are at hand. We want to grow warm again in the vigor of God's love. Because we are neither hot nor cold, we are

in real danger of becoming estranged from God. But our dangers are not those pointed out to us in the usual mission sermon.

I do not regret leaving my ironing tonight nor enlisting my harassed husband to bathe three highly-gear'd children while I went to Church. The Rosary and Benediction are always soothing and satisfying. I love congregational singing and, when we closed with *Holy God, We Praise Thy Name*, I was greatly uplifted. God spoke to me, but the missionary didn't. He spoke to some wayward woman who wasn't even there. Are there no missionaries for housewives? MILDRED COOK O'NAN

## ALLIES' CHALLENGE: HEALTH IN EUROPE

HAROLD C. GARDINER



D-DAY comes near; it may have burst over Europe before these lines meet your eye. And so, it may seem late and unrealistic to urge the plight of Europe's civilian population for immediate American and United Nations' attention when all our keyed interest will soon be riveted on the combat-locked armed forces.

But no matter how multi-focused will be the gigantic assault on Fortress Europe, no matter how multiple the skies that belch down the paratroopers, and the beachheads that shudder under the invading tanks, there will still be many a port that could welcome United Nations' ships coming with help for that civilian problem, before, not after the invading armies land.

What is that civilian problem? It is simply the problem of hunger and its dire consequences. Many a page in this Review has been devoted to urging that we take steps to feed Occupied Europe. The basis of our demands has been the meager reports that have come in of the desperateness of the situation. Now there is a fuller and fully official report which gives the best and worst picture yet of that pitiable world. I would like to excerpt from it, and draw some conclusions. It is contained in the booklet, *The Health of Children in Occupied Europe*, issued by the International Labor Office. Its findings are all gathered from official commissions that have been working in the occupied countries. The picture it gives is frightening; the conclusion inadequate.

What is the picture? It is simply and starkly that huge portions of Europe's population are dying off, and they are the youngsters, the hope of whatever future there is to be for a better world. The child population of Europe is estimated at 40 million up to the age of fifteen, 50 million up to twenty, and "all the evidence agrees that apart from the



aged, the section of the population most affected [by the food crisis] is that of adolescents and young persons." In the Netherlands, for example, the death rate, between 1939-41, of children five to fourteen has risen twenty-seven per cent; that of children fifteen to twenty-four, forty-three per cent; while the general death rate has risen only seventeen per cent. In Belgium, in the same period, the death rate of infants under one year rose fifteen per cent; in France, sixteen; in the Netherlands, twenty-eight; in Warsaw, during 1938-40, to the staggering total of seventy-eight per cent!

These figures are duplicated and even surpassed in every other of the occupied countries. Malnutrition and disease account for them, of course, so let us cast a glance at the food situation as set forth in this sober, factual report.

All of Europe is on the ration system, but that does not, by any means, as it does with us, assure distribution of food in sufficient quantity. First of all, in thousands of locations, the food simply cannot be had, and second, even when it is available up to the limit of the ration cards, the very rations themselves are inadequate properly to support human life.

The food shortage, for example, finds Belgium totally without flour, dried vegetables, oil, margarine, and with cheese scarce; forty French Departments, in 1941, revealed a general lack of food in nine, a merely partial meeting of the legal standards in eighteen; in one of those nine Departments, with a child population of 80,000 (30,000 under seven) there was no milk; in Poland, there is milk for only one-quarter of the population, butter and fat for only twenty per cent, one egg a month is allowed from time to time. The Jews in that country, in May, 1941, were allotted two-thirds of a pound of vegetables per person per month.

Apart from the actual shortages, when the food can be got, what is its quality? Bread is never all flour; it is mixed with substances that are often unfit for human consumption, such as potato flour and even hydrolyzed straw. Meat is from under-fed animals, and in several countries, such as France and Belgium, the ration must include twenty per cent of bone, and meat is so scarce that quite universally there is a flourishing business in dog and cat meat. It is estimated that in the Netherlands alone, the food quality has deteriorated thus far in the war by forty per cent.

What is the nutritive value of this type of food? German biologists themselves have stated that 1,600 calories a day are necessary to maintain a diet above the *famine* level. Good health demands at least 2,200 calories for the normal person. Well, as early as March, 1941, Belgian reports showed that the official rations provided a daily diet of 1,400 calories, and that a large part of the population had to get along on only 1,000. In Paris, at the same time, middle-class children had a daily diet of 1,764 calories, and in France generally there was a calory deficiency of thirty to forty-five per cent. The Netherlands, in 1942, reported a forty-seven per cent calory deficiency for young people from fourteen to twenty-one, a thirty-nine per cent defi-

ciency for children from three to thirteen. So for Norway and Greece, while Poland's rations showed an average calory content of 500-700, about one-quarter of that necessary for normal health.

The consequences of such shortages and lack of quality have not been slow in appearing. As early as October, 1941, an examination of French children revealed that they were short in weight by an average ten pounds, in height by three and three-tenths inches—in other words, that they were over a year behind in normal development. By 1943, in Belgium, eighty per cent of the adolescents had lost from eleven to thirteen pounds, when they normally should have gained from nine to twelve. Of 25,000 French children examined in Switzerland in 1943, eighteen per cent were found totally deficient, forty-two per cent weak, twenty-two per cent fit, but below average.

Such undermining of resistance has naturally made the children easy victims of disease. In Rotterdam, in 1941, one half the children had rickets, and so, in Marseilles, had sixteen of every twenty babies examined. Diphtheria has increased in the Netherlands 180 per cent; typhus in Poland has risen from 480 cases the year before the invasion to 13,786 cases in the third quarter of 1941.

Tuberculosis rages like a forest fire among the children of Europe. Paris, in 1941, reported forty-five per cent among children, as against eight per cent in 1938. In Belgium, by 1942, eighty-seven per cent of all tubercular cases were children. In Warsaw alone, a report that does not specify children notes an increase in this disease over pre-war figures of 113 per cent among the non-Jewish and of 435 per cent among the Jewish population.

This is a sample of the picture the authentic report paints, and even the complete report admits that "the information available covers a very small proportion of the universal disaster."

In view of this, what are the conclusions the report draws? It advocates the immediate forming of huge pools of essential foods, so that, to quote Mr. Churchill: "the peoples of Europe might have the pleasant certainty of its speedy entrance into their countries immediately the Nazi power is shattered."

This conclusion, we submit, is inadequate; these steps will be too late. Who knows but that the assault of Europe may drag on for years; we pray not, but we must plan on the possibility. The children, especially the infants, cannot wait that long to have their milk. Human nature goes on; children continue to be born; the report states that the general decline in Europe's population is due mainly to an increase in the death-rate, not to a general decline in the birth-rate.

If we can do nothing more (and much more can be done—witness Greece) we can at least help save the infants. Milk held in reserve for the day of victory will do them no good. They need it in their wretched little bodies now. Stocked in our storehouses, it will curdle, dehydrated though it be. And it is to be feared that a great deal of the good will among the United Nations will curdle together with it.

## PRECAUTIONS AND BOMBINGS

INTENSE anxiety marked the appeal issued on May 14 by the three French Cardinals and the Archbishop of Cambrai. They begged the Cardinals and Archbishops of the Catholic Church in the United States and the British Empire to use what influence they possessed with their Governments to spare the civilian populations of France and Europe "as much as possible" from Allied aerial bombings.

As a result of the bombings, say the appealers: "thousands of men, women and children, completely strangers to the war, are killed or wounded. Their homes are destroyed. Churches, schools and hospitals are destroyed."

The mere mention of the fact that the Cathedral of Rouen is already leveled to the ground is enough to indicate the cultural devastation which the bombings have produced. But the heart of the matter is that touched upon by Archbishop Spellman in his comment upon the French appeal, the effect upon the "innocent victims of war."

Carelessness in seeking out for destruction genuinely military objectives is terrible enough under any circumstances. It would be intolerable even in the wide open spaces of our western continent. But the slightest neglect is inexcusable when attacks are made in the crowded European landscape.

Yet it is these incredible precautions which *must* be taken, in the face of acute personal danger and in the split-second of a flight.

We trust the leaders of our armed forces, we trust those who are directing those leaders, to see that these precautions are observed. The grounds for this trust have been somewhat shaken by certain mistakes that now appear fairly clearly to have been made. Monte Cassino seems to have been one of them. No less than a general staff officer of Gen. Mark W. Clark's Fifth Army and a classmate of General Clark at West Point, did not hesitate to inform the *St. Louis Post-Dispatch* that the destruction of the far-famed Benedictine Monastery in February was not only "militarily useless" but was actually harmful to the Allied campaign, and gave the Germans a powerful propaganda weapon as well as a key position on the Cassino front: "Our act gave them the right to occupy the abbey site, which before the bombing they had not used and, entrenched in that advantageous position, they have been able to checkmate our advance." Furthermore, the order was issued against General Clark's express recommendations.

Mistakes are inevitable, as well as unspeakably tragic. We still retain our confidence, however, that the assurances given by our President and others in high command that the "greatest possible care" will continue to be given in order to avoid them. We cannot, as Christian men and women, for an instant relax our vigilance in seeing that these assurances are carried out to the letter. Nor can we abandon our conviction that, even with all possible safeguards, the bombing of any sort of civilian area is as close to general massacre as even the utmost exigencies of defensive warfare can ever admit.

## AMERICAN FOR A DAY?

SUBWAY cars in New York have been decked, the past few weeks, with posters announcing the celebration, on May 21, of "I Am an American" day. This event will be duplicated, no doubt, all over the country, but we hope that the announcements will not contain the "howler" that slipped by the New York committee. Their write-up reads "I Am an American Day." How does one become an American Day?

But the funny error gave us to think. For many, we fear, the fanfare and shouting will mean that they have become Americans *for* a day, if not an American day. They will glow with righteousness over our democracy and contrast our way of life with that of the totalitarian countries; they will wave the flag energetically and sing the national anthem—and then go home in a car propelled by bootleg gas to a dinner wherein not a few items came from the black market.

This is not editorial fancy; a city-wide survey conducted by the City College Social Research Laboratory revealed that one-third of all New Yorkers buy in the black market as a regular practice and seventy per cent violate OPA regulations "at one time or another." It points out that dealers are frequently responsible, because they charge prices far over the legal ceilings, and this they can do because only twenty-five per cent of the purchasers take the trouble to check the OPA charts.

Now, the fair city of Mayor La Guardia is not much different, we imagine, except for size, from any other city in the country. If that is a fair sample of how rationing is being evaded throughout the land, we certainly need an "I Am an American" day—but we need it every day, and we need it in hard, practical fact, in practice, not in a passing emotional jamboree.

Our Lord had some severe words to say about mere lip-servers: "Not everyone who says 'Lord, Lord' shall enter into Heaven. . . ." And not everyone who says "I am an American" will be a real citizen of this country. In fact, though he may one day enter into Heaven, it will be on a lower plane, for, unless he live up to his profession, he will have been deficient in one virtue—the virtue of respect for and obedience to lawful authority.



## CIVIC RIGHTS

SEWELL AVERY of Chicago and George Yamamoto of nowhere-in-particular have several things in common.

Mister Avery is the gentleman, if you remember, who was forcibly ejected from his office by the U. S. Government.

Mister Yamamoto you may not know at all. He is a Japanese American with an American-born wife and American-born children. He is only one of many American Japanese ejected (with gentle force) from their homes shortly after Pearl Harbor. He has been investigated by the WRA; he has been declared loyal to the United States, trustworthy. He has been hoping to be able to re-establish himself and his American family somewhere in the East. Twice he has been forcibly ejected from farms to which the WRA sent him.

There the similarity between Sewell Avery and George Yamamoto ends. Avery's ejection became front-page news, fighting news. Congressmen demanded an investigation. Tons of paper and gallons of ink and millions of pounds of high-pressure oratory gave evidence to an almost hysterical interest of Americans in his civic rights.

Mister Yamamoto has had no such protection. He has been denounced in mass meetings. A farmer who sincerely desired to help him had one of his sheds burned down. Greater violence still was threatened, and the Governor of the State thought he "could not blame" the perpetrators of the outrage.

Mister Yamamoto, of course, is only one little man, an insignificant little man with an insignificant little family. His crime is that God arranged his birth in a place called Japan, gave him eyes with a slightly different slant from ours, gave him a skin with a slightly different coloring. The war lords of the country in which he was born decreed war against the country he chose for himself and his family. And so George Yamamoto can find no home.

If his insignificance and his color and the slant of his eyes can be used to bar him and his family from work and home, what becomes of the civic liberties we so valiantly defend? What of the rights of the world's insignificant millions, to defend which our troops are now storming Hitler's citadel?

## FREE SPEECH FOR EMPLOYERS

ON May 13, the Third Circuit Court of Appeals decided a labor-relations case which has attracted widespread attention. Judged guilty by the National Labor Relations Board of dominating an independent union, the Edward G. Budd Company was told to cease and desist, and to post notices stating that its 15,000 employees were free to join any union of their choice. After this order had been sustained by the Third Circuit Court and by the Supreme Court, the Company complied, but simultaneously with the posting of notices circulated a letter in which preference was expressed for an "inside union." Alleging that the letter was of such a nature as to undermine the Court's decision and "whittle away the assurance given the employees" that their rights would be fully protected, the Board petitioned the Court to hold the Company in contempt.

In rejecting the petition, Judge Charles A. Jones pointed out that the Wagner Act, which forbids an employer to intimidate or coerce employees in a representational matter, does not thereby repeal the right of free speech. Conceding that the letter "could be characterized as an undisguised and unmistakable effort" to convince the Company's employees of the advantages of a union of their own, the Judge held nevertheless that this expression of opinion, in view of the posting of notices affirming the complete freedom of the workers, did not constitute coercion or intimidation. A favorite NLRB argument in cases of this kind, namely, that expression of opinion by an employer generally has, by the nature of things, a coercive effect on employees, Judge Jones sharply rejected as follows:

In this day of enlightenment as to labor's legally established and widely recognized rights, we think that the Board's imputation is as disparaging of the intellect of the Company's employees as it is unrealistic.

The effect of this decision would seem to be that henceforth an employer, as long as he announces that his employees have full liberty of choice, is free to criticize unions, to express his preferences and to indoctrinate his employees to the best of his ability. Late in 1941, the Supreme Court, in the Virginia Electric and Power Company case, held that the Wagner Act did not "enjoin the employer from expressing his view on labor policies or problems," but stated that in determining whether coercion is present "pressure exerted vocally by the employer may no more be disregarded than pressure exerted in other ways." If the decision of the Third Circuit Court stands, there is never any "vocal pressure" when an employer has recognized the liberty of his employees under the Wagner Act.

These developments, which tend to allay employer resistance to the Wagner Act, need not, as some fear, have an adverse effect on unions. For the most part, only unions vulnerable to criticism will suffer from the free speech of employers. The criticism will be an incentive to reform and improvement.

## THE POPE AND THE TSAR

WITH the straightforward submission of Father Orlemanski to the disciplinary measures of his Bishop, the unhappy incident of this priest's adventures came to a close. The suspension has been graciously lifted, and Father Orlemanski is free to return to his pastoral duties. One more instance has been provided of the folly a clergyman commits when he rushes into political activities, and of the equal folly of allowing oneself to be used for Communist propaganda.

If Father Orlemanski has any following among his own people, it must be a very small minority. The Polish press and Polish organizations in this country have been practically universal in condemning his action, repudiating his right to represent the Polish nation. Only the future will disclose what, if any, importance there may really be in the communications he purports to have brought back from the Soviet Government. It is difficult to show cause why the whole affair should not be written off as simply a rather tricky attempt, yet not a skilful one, on the part of Marshal Stalin to influence public opinion in the United States.

Yet the incident has this value. It illustrates something that is too frequently disregarded: the real concern that Stalin and his government feel for this same public opinion.

The minds of the three or four million people of Polish descent in the United States, for instance, cannot be ignored. Poland in Europe has nothing visible upon which to base a firm stand in her claims for international justice in the matter of boundaries, but the minds of Poland's offspring in the United States offer just such a base. Nor can religious convictions be ignored. The re-establishment of the Orthodox Church in Russia shows Mr. Stalin's conviction of the practical political utility of a state Church (a matter not unknown to Catholic rulers in various epochs); and the corresponding value of conciliating religious opinion abroad. This is no new Russian idea, and it may throw perspective on recent events to go back almost a hundred years to a memorable moment when a Pope conversed with a Russian Emperor about the state of the Church in Russia. The Pope was Gregory XVI, and it was Nicholas I who paid him a visit of state on December 13, 1845. Interpreter for the occasion was an English prelate, the gifted and short-lived Charles Cardinal Acton, who left a detailed record of the proceedings.

"The whole of Europe," said the Pope, "has its eyes turned upon us two who have met here in this place." The Pope told of his deep anxiety about the fate of Catholics in the Empire of the Tsar, and reminded the Emperor how he, the Pope, had always preached obedience to authority and the duty of "rendering to Caesar those things which were due to Caesar." Though with some protestations that if anybody was to blame in such matters it was not *he*, the Tsar murmured his agreement with the Pope as to the great principle involved. Thence the Holy Father proceeded directly to the point.

"I am obliged to say," observed the Pope, "that in Your Majesty's Empire there are laws which are anti-canonical and which hinder Catholics in the exercise of their religion." He gave the Emperor a memorandum to read. The Emperor pleaded that certain laws were "essentially connected with the religion dominant in Russia," and so could not be changed. The Pope reminded him that all human laws, even those of Emperors could be changed by those who made them; but in the Church, while some are of human origin, others are from her Divine constitution, and cannot be altered. Then ensued a singular scene.

Tsar Nicholas, filled with bitterness and prejudice, started off on a lengthy tirade. The Catholics of Poland, he said, were intolerable; they insisted upon their rights. But those in Russia proper were edifying because perfect order and harmony had existed under the Catholic Metropolitan of Mohilev, the notorious Archbishop Siestrzenciewicz. Alas, Siestrzenciewicz was dead. Ambitious, avaricious and servile to the existing governmental powers, he had reached the ripe old age of ninety-five at the time of his death—just eighteen years previous. Few men have made more trouble for the Holy See and for the Church, without open rebellion.

In the discussion that followed, the Tsar urged the same justification for some of the things which he and his government were doing that Walter Duranty so skilfully argued in his former dispatches to the *New York Times* concerning Soviet Russia. After all, he observed, customs and manners differ greatly in different countries. How could the Pope expect the Catholic Church to receive the same treatment in Russia as in the rest of the world?

But the Pope had a simple answer. Look at the United States, he told the Tsar. Catholics there, he said, are perfectly free to exercise their religion. Are they any less faithful, for that reason, to the laws and to civil institutions? The President of the United States himself had praised his Catholic fellow-citizens, and had consulted the Pope about some troublesome questions of conscience.

What a contrast must have arisen in Gregory's mind, writes Adrien Boudou (*Le Saint-Siège et la Russie*):

... when he compared the magnificent work that he knew so well of a John Carroll, first Bishop of the United States and first Archbishop of Baltimore, with the long and empty career of the first [Latin Catholic] Bishop of Russia and first Archbishop of Mohilev: the life of that courtier-prelate, laden with pensions, who sat upon his throne, vested in purple and bedecked with decorations, in the place reserved by protocol for official ceremonies!

Backdoor entrances to the house of Church diplomacy, trickery and flattery deceive nobody and result merely in disaster for all concerned. If Mr. Stalin is genuinely concerned for religious liberty in Russia (and we are not accusing him to the contrary) he has the opportunity to present his offers in a way that will gain credence. The front door of the Vatican is open and he can ask to walk in. And the present Pope may explain to him how religious liberty and democracy work together in the United States.

J. L. F.



# LITERATURE AND ART

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## INTRODUCTION TO LEWIS

CHARLES A. BRADY

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*I know someone will ask me, "Do you really mean, at this time of day, to re-introduce our old friend the devil—hoofs and horns and all?" Well, what the time of day has to do with it, I don't know. And I'm not particular about the hoofs and horns. But in other respects my answer is, "Yes, I do." From THE CASE FOR CHRISTIANITY.*

NOT many writers nowadays are on such terms of cordial insult with His Infernal Majesty as the ruddy Ulster-born professor of English literature at Oxford University, Mr. Clive Staples Lewis, has shown himself to be in what is by now the most phenomenally popular household book of applied religion of the twentieth century, *The Screwtape Letters*. Not since another Oxford don chose to divest himself of his academic robes and slip down a rabbit-hole with Alice and the White Rabbit has the reading world been given such a divertissement by a race of spectacled savants. Their share, you see, in providing human delight has been limited, in the main, to the Attic salt of old Benjamin Jowett, or obversely, to the pantomime role of satirical butt, as in Beerbohm's *Zuleika*, Dobson, Belloc's *Lines on a Don*, or Michael Innes' and Dorothy Sayers' university detective-story extravaganzas.

*Let Dons Delight* is Ronald Knox's pleasant motto for the port-wine chuckling mirth that reigns behind the sported oak, as philological puns drop like bright seed pearls from magistral lips and trout flies are prepared against the long summer recess. But then, to paraphrase Sterne, sometimes they order these matters better in England; take Tolkien and Chambers, for example. And here is a don to delight the gods—the Olympian ones at least, if not those of Tartarus.

For, as in the case of the Curé d'Ars and his good friend *le vieux Grappin*, whatever condescending affection Mr. Lewis may feel for the Guy Fawkes target of his witty cocoanut shy, old Screwtape cannot be very kindly intentioned towards this quiet professor who finds so much fun in the Vanity Fair of Hell. For one thing, Cheapjack Scratch was getting away only too nicely with his varicus polite incognita, until this Nosey Parker had to come along to queer the pitch; for another, the Prince of Darkness, who was once a great gentleman whatever his present status as familiar of newt and eft, does not like to be laughed at; nor, as a bureaucrat, does he care for any wire-tapping in Tophet or embarrassing interference with the diplomatic mail-pouches of Eblis, both of which

this scholastic Scarlet Pimpernel has been so deftly doing.

Of all of Mr. Lewis' excellent books, the critics have been kindest to *The Screwtape Letters*. I can remember only one uncharitable comment—barring Christopher Hollis' blanket qualification, applied, it is true, more to the Hell references of *The Problem of Pain*, but applicable also to these diabolist Chesterfieldian precepts, to the effect that there is still rather too much of the Calvinist leaven for his money in Mr. Lewis' literary dough. The other demurral concerned itself with the true enough observation that "Glucose" and "Toadpipe" were neither such melodious nor magnificent inventions as Milton's Saracenic titles.

Granted they are not; neither are the Milton epithets Miltonic inventions. But I am not concerned with refuting a critical triviality, nor with establishing Mr. Lewis' very valid claims to mastery over the playful grotesque. I merely take this chance to point out the intensely vivid revelation the instance offers us of his insights into what we might term the psychology of damnation. He gave us a critical foretaste of this inexorable process in a brilliant defense of Milton's treatment of Satan, where he traces, in chronological order, the terrible course that brings the fallen Archangel onto the imperial throne of Hell, and thence, by successive lapses, into

the salacious grotesque, half-bogey and half-buffoon, of popular tradition. From hero to general, from general to politician, from politician to secret-service agent, and thence to a thing that peers in at bedroom or bathroom windows, and thence to a toad, and finally to a snake—such is the progress of Satan.

For himself, he has preferred to treat of him in these latter stages of degeneracy, when, like a certain Scottish thane, the forsworn recreant to a greater lord than Duncan has indeed grown old in evil and underneath the sinister mask the ravaged face begins to look faintly comic; but the button slips off both foils at times, as when, in *Perelandra*, Our Father Below decides to take a hand in the game; then Screwtape draws back, and the wrestling with Principalities and Powers begins.

Now it is here that Mr. Hollis made his mistake, forgetting, perhaps, that when John left Puritania in Mr. Lewis' spiritual autobiography, *The Pilgrim's Regress*, he left John Calvin behind forever—more irrevocably, in fact, than many Catholic Irishmen manage to do; and the book then carries us to a *Paradiso* as well as to an *Inferno*. Mr. Lewis' fantasy or, if you prefer, vision of Paradise, here and in *The Problem of Pain*, is, in one fashion, like the Irish myth of Tir-n-an-Og, the Land of Youth and, in another, like some Platonic archetype of English hearth and nursery, a blend, almost, of Sunday's house in *The Man Who Was*

Thursday and Barrie's nursery under the night-lights, where dog Nana keeps guard over the sleeping children.

But the point I wish to make against Mr. Hollis is this: Mr. Lewis' teleology does not invoke the dour Calvinistic dogma of "you can't take it with you," but rather the exactly opposite doctrine of that sweet Scottish mystic, George MacDonald, his and Chesterton's "owne maister deere," who used to preach in sermon, poem and fantastic novel that you really can take it with you in the last analysis—all that counts, anyway, wife and child and candlelight and old cat purring on the hearth; toy theater and tavern; for man will remain man.

No one grudges Macmillan *Screwtape's* gratifying climb to best-sellerhood; it would be regrettable, however, if the reader should stop short here, or even if he went no further than *Out of the Silent Planet*, *Perelandra*, and *The Pilgrim's Regress*. For Mr. Lewis makes two other major demands upon our attention, the first of which, I am sure, needs no belaboring. He is the only truly popular champion of Orthodoxy—*The New Republic's* Alastair Cooke refers to "the alarming vogue of Mr. C. S. Lewis"—in book, pamphlet and radio address since the passing of Gilbert Keith Chesterton. Like Chesterton, he has no pretensions in the direction of theological authority; but for that very reason navies from the docks of Liverpool and fishermen in Lancashire pubs laugh appreciatively over a lecture on sexual ethics that illustrates the essential perversity of the strip-tease by suggesting that we do not alternately titillate, then frustrate the appetite of hunger with Kleig lights trained on a coyly frying pork-chop which, at the moment of brown completion, is suddenly cloaked by darkness and a stage curtain to the admiring accompaniment of hoarse cheers.

But it would be a shame if his critical work and scholarly essays were confined to the lamp-lit circle of those dull persons who subscribe to *English Studies* and *Modern Language Notes*. Mr. Lewis' veins run blood, not ink; there is no mildew in his bones; nor mere jargon on his lips.

He has to his credit in *The Allegory of Love*, which won the Hawthornden award for 1936, the best critical treatment in English of Chaucer's psychological romance, *Troilus and Criseyde*; the finest book of general commentary I know of on *Paradise Lost* in *A Preface to Paradise Lost*; and, I will go bond, the most superb single essay consideration of the sweet Prince of Elsinore in *Hamlet: The Prince or the Poem*, the annual Shakespeare lecture of the British Academy for 1942. It is a formidable record; three great disquisitions on three of our literature's four Titans. A successful critique of Dickens would square the circle. That is a consummation devoutly to be hoped for, of course; in the meantime we have such fascinating miscellanea as his "Personalist" controversy with his friend, Dr. Tillyard, recorded in *The Personalist Heresy*; and *Rehabilitations*, a fine essay collection, containing defenses of such disparate things and persons as Shelley, Morris, the Oxford English curriculum, Anglo-Saxon metrics, and *Peter Rabbit*.

Even the non-professional reader, who has but slight concern with matters of prosody and literary history, will find much to delight him in these pages; and no enthusiast of Lewis, English scholar or not, can afford to overlook the humane scholarship, as excellent in its respective fields as Ker's or Chambers' in theirs, of this very humanistic, and therefore Catholic, don.

It is true, however, that there are two lobes to the Lewis brain, both working at once to produce a more than three-dimensional stereoscopic reality, but one coloring the field of vision more at one time, the other at another. This was also true of Chesterton, his great congener, in whom one could distinguish a rationalistic and a mystic lobe. In Lewis' instance both lobes turn at once on a pivot of wit; but there is a lobe of Swiftian fancy and a lobe of Dunsanyesque—the term is used to indicate kind, not degree—imagination, both crossing and criss-crossing in bewildering simultaneity, with Swift predominating in *Screwtape* and the Tirnan-Ogish Dunsany in *Perelandra* and *Out of the Silent Planet*, where instead of Eighteenth Century efts and oushs of fancy à la Voltaire or Alexander Pope we sight our crossbows for the great Albatross, the splendid Oyarsa of the imagination, who haunts the ringing crags of myth rather than the pleasant upland slopes of allegory.

This latter charming qualification applies to *The Pilgrim's Regress*, in which Lewis, who, as a scholar, had found himself in reaction against today's contemptuous depreciation of that old-fashioned form, seems to have set out to prove he could write as good allegory as Bunyan. The resultant, half medieval, half seventeenth-century Puritan, reveals the Bedford Tinker's iron somewhat mitigated by the sweetly silver musical alloy of nursery rhyme, of *Boys and girls come out to play*, *The moon is shining bright as day*. Wisdom's wanton children gambol in the moonlight; the moon shines soft and clear on Mother Kirk's pool of Baptism; but it is still the familiar moon of earthly nurseries after the Fall. Malacandra and Perelandra gleam fair with the further radiance of Mars and Venus cleansed of the perilous stuff that Original Sin brought into our silent world, the pure planets of Chesterton's dream, freed of the incestuous associations of mortal legend.

Next time I shall allot adequate space and time to Mr. Lewis' two time-and-space fantasies for the very cogent reasons that I consider their Miltonic grandeur of conception the greatest exercise of pure imagination in immediately contemporary literature, and because, with a few notable exceptions, the nation's reviewers have treated these strange masterpieces very shabbily. This indictment includes the Catholic reviewers as well; feckless creatures that they are, they even missed the orthodox *Candide* in the book, *Out of the Silent Planet*.

That is another story and, perhaps, I grow indignant for small cause; there is a general presumption that no good can come out of Nazareth and, at first, *The Man Who Was Thursday* experienced a like sorry fate.



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## MADONNA OF THE EXILES

### I

We stumble down the pocked and cratered road,  
Reft of eye-comfort of familiar scenes,  
A thousand parchment faces in the gray  
Doré of chiaroscuro char, and not  
One birth-place tongue or hand among the lot;  
Alone at dawn, stunned silence all the day,  
Companionship of driven masses means  
No comradeship at all; for nightmares cease,  
But not this evil dream—world without peace—  
Maniacal and modern Caesar's code.  
Mother of loneliness, pray for us!

*I fled to Egypt, treading alien sands,  
A donkey's distance from a tyrant's sword;  
No friends but puzzled Joseph—and the Word  
Whose smile gave firmness to my trembling hands.*

### II

No man can paint without his tube and brush:  
Where is the beauty of an endless path?  
Our hands are empty—we have carried naught  
From hate and horror but a memory  
Better forgotten; there is left no fee  
For charity, no cover for men caught  
In night's dread net, no hearth-escape from wrath  
Of rain:—nadir of nothingness we face  
Without a hoe for earth or axe to brace  
New walls to still the tempest to a hush.  
Mother of comfort, pray for us!

*I thought no handicraft was left when He  
Emptied my life, staying for Temple talk,  
And when He went with fishermen to walk:  
But there is prayer in simple carpentry.*

### III

There in a bitter caricature of life,  
The twitching fingers of our cottaged farms  
Groped, in a skin-burned spasm, for the light,  
To tremble back before the lash of fire;  
The eyeless socket of the village spire,  
Staring toward heaven, found it ever night;  
The once proud wheat lay cowering, with its arms  
Laid down; the limbless trees expired—and we,  
Whose children rest in rubble dust, can see  
No human gleam of solace in this strife.  
Mother of courage, pray for us!

*My heart was splintered when one awful day  
I, too, seemed Sonless by that travesty  
Of trees, raised in triune asymmetry.  
He rose. There are things men can never slay.*

JAMES EDWARD TOBIN

## LETTER TO AN ARCHANGEL

Most splendid, star-bright one,  
Most holy Gabriel!  
O first adorer of The Word!  
O light light-bearer of the white  
Unceasing Fiat!  
Will there be a moment  
In all Heaven for a child's  
Questioning?

Saint Luke tells swiftly  
All the glory of that morning  
When you called at Nazareth;  
And yet—there is no word—  
No single singing word  
About her eyes;  
Or how her voice fell  
On the sun-spun stillness.  
I wonder if she was at work,  
Sewing a patch on Joseph's cloak,  
Or in her garden or at her prayers,  
Or watching spring on the far blue hills,  
Or singing or baking—  
And what did she wear?  
Was there the fragrance of sweet, new wood  
And the whir and whisper of shavings falling?  
Was there a blossoming tree outside?  
Or a grapevine over the door?  
And was it a room that would fit your wings—  
Or did you kneel on the threshold?  
And what of her hands? (Though I know them well—)

Glorious angel of all glorious joys,  
One gold new morning I shall come begging  
All these shining tales of her;  
And shall love your singing

And sing your loving—O radiant man of God!

ELIZABETH HANLON

## OUR LADY OF VICTORIES

Both Time and Space have I subdued,  
O Thou my Love;  
Across the years new cribs I find  
To bend above:  
In every mother's trembling heart  
I thrill with joy  
To see my young Son born again  
Within her boy!  
In every child who runs to school  
A part I claim,  
For all eternity Thy child  
To learn Thy name . . .  
No student ever seeks the Truth  
By lamplight dim  
But I am drinking from the cup  
That gladdens him.  
No music leaps without my hand;  
I cannot rest  
Until in earthly art my love's  
At last expressed.  
The armies of the world are stirred  
By my desire  
To slay Thy foes with love's elate  
And healing fire;  
Above the fallen head I lean  
To live again  
The lonely hours of Calvary,  
The cherished pain . . .  
In every altar-stone my heart  
Is firmly sealed;  
My Fruit must every Sacrifice  
In triumph yield . . .  
And O the comfort of Thy friends'  
Confiding loan,  
True hearts that pour their sudden love  
Into my own!

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## BOOKS

### PEACE-PLAN SHELF

DURABLE PEACE. By Ross J. S. Hoffman. Oxford University Press. \$1.75

BEING an historian, Mr. Hoffman prefers to anchor his recommendations for our future foreign policy in the substantial earth of the past. There is no *saltus* in national policy. The pattern of the future must inevitably be based on the prejudices, habits, experiences of the past.

It seems incontestable that our approach to participation in world organizations must be based primarily on America's self-interest. Those who speak of organizing the peace do their own cause harm when they imply that the chief impelling reason for such a course is not self-interest. The main thing the American public is conscious of is that for the second time in a quarter of a century it has had to go to war. To rid itself of this recurrent evil, public policy now sanctions our participation with other peace-loving nations in the formation of a general international organization for the maintenance of international peace and security.

Mr. Hoffman contends that statesmen can lead our country far along the road to organizing world peace if they talk in American political and sociological language; that is, if they talk about the safety and prosperity of the Republic, of the liberties we know and prize. The dangers of a reaction of disillusionment are less, in this down-to-the-earth approach. Our American tradition is something more than Jeffersonian democracy and our periodic impulse to rush to the support of democracy abroad. It is broader than that. Our future foreign policy must keep within the framework of specific national interests, expressive of our conservatism as well as of our progressive and democratic idealism.

As a corrective to possible misunderstanding, however, the author might have added at this juncture that even though self-interest may impel the nations to enter into collaboration with each other, the resultant union is more than a mere alliance of mutual help. We have been poorly drilled, if the lessons of the war have not taught us the concept of the community of nations and the primacy of international law.

Among the requisites for a durable peace is the co-operation of Soviet Russia. It is undeniable that suspicion and misunderstanding are largely operating on both sides. But Mr. Hoffman says that we do well to banish fears and look at facts. The structure of peace cannot hold up without Russia. Neither Baltic, central European and Balkan issues, nor those of the Near East, Persia, China and Japan can be settled, if the USSR is alienated by the United States and Great Britain and forced back into her old isolation.

This is a challenge for us to rethink our attitude toward the Soviet Union. Another idea which impresses the realist historian is that the essential notion of the balance of power is not obsolete. He sees no incompatibility between world-federation and balance of power. He regards this as a universally valid principle of liberty. There is a balance of power in all well constituted families, societies and states, wherever persons are obliged to cooperate and yet retain some measure of self-protection. For this reason he sanctions a continued policy of close operations with England and the British Commonwealth.

The distinguished Fordham professor has also taken into account the false philosophies which are afoot, either to hamstring international collaboration or to use the war crisis for introducing international socialism, of the kind represented by Harold Laski.

ROBERT A. GRAHAM



## INTERRACIAL BOOK SHELF

RACE: NATION: PERSON. A SYMPOSIUM. Barnes and Noble. \$3.75

COMPLETED under difficulties, owing to the death of its co-editor, Most Rev. Joseph W. Corrigan, D.D., this scholarly work is a tribute to Bishop Corrigan's faith and foresight. His was one of the pioneer minds in this country in grasping clearly the profoundly heretical and anti-social implications of Racism. As Rector of the Catholic University of America, he took a strong stand against any compromise with racist doctrines in the University's own policies, thereby setting an example for Catholic higher education in this country. Close to his heart was the idea of an exposition, by leading Catholic scholars, at home and abroad, of certain theological and ethical fundamentals which the racist doctrines attack or confuse.

The Bishop realized that Hitler's National Socialism is not without kin in the American brand of Racism, and believed that such an exposition would have an immediate, practical value here in the United States. With the collaboration of the Rev. Dr. George Barry O'Toole, of the Catholic University, as the other co-editor, this symposium of monographs was planned. Before it could see the light, however, "the two leaders, to whom the work owed its inception, had died: Pope Pius XI on February 10, 1939, and Bishop Corrigan . . . on June 9, 1942."

The topics of Race, Nation and Person are taken up, as illustrating the social aspects of the race problem, by the Rev. Joseph T. Delos, O.P., of the Catholic University of Lille, France; Anton C. Pegis, Ph.D., of Fordham University; the late Rev. Yves de la Brière, S.J., of the Catholic University of Paris; Andrew J. Krzesinski, Ph.D., S.T.D., of the Jagellonian University of Cracow; the Rev. Luigi Sturzo, Ph.D., S.T.D.; Dr. O'Toole, and three European scholars whose names are not disclosed.



Those names which are given are a guarantee of profound and accurate treatment of the questions assigned for discussion. The intricate question of nationalism is expounded with particular thoroughness by Don Sturzo, starting with his concept of the nation as "the moral binding sense of a people which, becoming aware of itself, seeks to distinguish itself from any other and to arrange its existence in the best possible manner according to historical circumstances." Sturzo clearly distinguishes between the genuine affirmations of nationality and the false ideology of nationalism, with the terrible apostasy from civilization it has caused in the modern world. He says:

We do not wish our readers to believe that nationalism alone, aggravated by totalitarianism, is the sole cause of this modern apostasy. Naturalism (taken in the sense of negation of every supernatural principle), sociological positivism, rationalistic philosophy, have all permeated our society for more than a century. But while these errors, together with their derivatives, have been combated in the name of a sane philosophy and of the Christian religion, nationalism has been overlooked or, worse still, has been positively favored, even in the Church's foreign missions, as Pope Pius XI so strongly lamented.

If it was opposed, it was opposed only on the political plane, which has led to greater confusion rather than to clarity among many Catholics.

One of the unexpected contributions of the book is the lucid and penetrating study of the philosophy of Prof. John Dewey, by Dr. Pegis, who finds Dewey, apostle of the future, paradoxically tied to the past. Pegis is not content with piercing to the root of the Dewey skepticism, he makes a noble appeal for constructive Christian thinking:

How can he [the Catholic teacher] be an understanding critic of a man such as John Dewey . . . unless he knows these things [order, intelligence, etc.] in himself and unless he is interested in keeping his own house in order as he is evidently interested in putting Mr. Dewey's house in order. . . .

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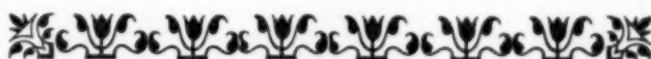
The formulation of Catholic doctrine by the Council of Trent was owing, in large measure, to his scholarly contribution. There, as papal theologian, he set forth the points of Catholic theology, one after the other, with sound and convincing scholarship.

Anyone who is quite satisfied with his present labors for God and the Church, will not like this book because it will make his zeal appear small indeed. But anyone who is willing to receive a stimulus to his energy in God's service, will welcome this life of James Laynez.

  
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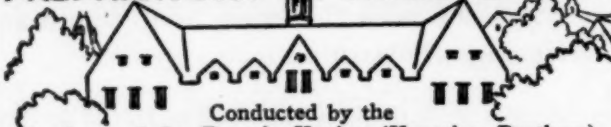
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JOHN LAFARGE

## LAISSEZ FAIRE DISSECTED

THE GREAT TRANSFORMATION. By Karl Polanyi. Farrar and Rinehart. \$3

"HERE is a book," says Professor R. M. MacIver in an enthusiastic Foreword, "that makes most books in its field seem obsolete or outworn."

Coming from a man of Dr. MacIver's scholarly attainments, such sweeping praise is, to speak conservatively, surprising; so much so, indeed, that the skeptical reader may find himself wondering whether the honor of writing a Foreword may not have momentarily disturbed the Professor's judgment. By the time, however, the second or third chapter has been reached, the reader will agree that here, truly, is a learned book which does not merely bring "a candle-light into one of its dark corners," but sheds "new illumination on the processes and revolutions of a whole age of unexampled change."

Dr. Polanyi, who was educated at the Universities of Budapest and Vienna and has taught, since his voluntary exile from Austria, in leading British and American universities, has set himself the imposing task of re-evaluating Manchester economics in the light of its effect on the social and political changes of the past century. What part, he asks, has the market economy played in causing the revolutionary ferment of modern times, our bloody, worldwide wars and the grave threat to civilization itself? His answer, which will disturb some of our more substantial citizens, is that laissez-faire economics is, before the bar of History, chiefly responsible for the terrible travail of our times.

Step by step he traces the origin and growth of laissez-faire economics in its British birthplace. Overcoming the instinctive resistance of the English people, the new system went inexorably forward, until by the 1840's its triumph was definitive. By that time, nature (land), money and labor had all been transmuted, by a wicked fiction, into commodities and subjected to the ineluctable laws of the marketplace. "All along the line," says the author, "human society had become an accessory of the economic system."

Judged by purely economic criteria, the experiment was brilliantly successful. Population increased and statisticians could show a striking growth in trade and income. The British people, with their higher standard of living, should have been happy as well as prosperous. Instead, a large part of England was in turmoil, with whole classes uprooted, with a growing proletariat condemned to a degrading existence in the new centers of industry, with the paradox of poverty in the midst of plenty making its first puzzling appearance in human history. Somewhere in the thinking of the Economic Liberals, something was fearfully wrong.

The mistake, Dr. Polanyi maintains, lay in the total misconception, based on ignorance of past history, of the nature of man and society. Economic Liberalism was reared, he believes, on a series of false assumptions: the chief ones being that man is naturally a "trader" intent on the motive of individual gain, and that everywhere markets arise spontaneously. The following passage suggests the scope of Dr. Polanyi's rebuttal:

Almost exactly the opposite of these assertions is implied in the testimony of modern research in various fields of social science such as social anthropology, primitive economics, the history of early civilization, and general economic history. Indeed, there is hardly an anthropological or sociological assumption—whether explicit or implicit—contained



in the philosophy of economic liberalism that has not been refuted.

Within the space of this review, it is scarcely possible to suggest the richness of this book. With equal facility, Dr. Polanyi ranges over the economic systems of the past, probes the sick and tortured civilization of the nineteenth century and lays bare the sources of the present worldwide disaster. Here and there, the reader may suspect the learned author of forcing his rich evidence into the rigid mold of his thesis; as, for instance, in the case of some of his quotations from Pirenne's *Medieval Cities*. Pirenne, by and large, does not afford much support to the writer's contention that the trading instinct is either unnatural or harmful. Quite the contrary. To the rising bourgeoisie, Pirenne attributes a great deal of the material progress of the Middle Ages. But Dr. Polanyi is right in asserting that the Christian men of the Middle Ages strictly subordinated economic activity to the well-being of society.

The real weakness, however, in an otherwise excellent book is the author's astonishing conclusion that Christianity and its "individualism" have been outmoded, and that the world must look for salvation to the new religion of Socialism according to the gospel of Robert Owen. It seems incredible that such a learned man can so egregiously misunderstand Christianity. How, one wonders, does he explain the success of the Middle Ages in ordering economic life? Obviously, Dr. Polanyi has never heard of the Mystical Body of Christ.

BENJAMIN L. MASSE

**SAVING ANGEL.** By T. Lawrason Riggs. The Bruce Publishing Co. \$1.75

THE late Father Riggs has bequeathed us an invaluable study of Joan of Arc's relation to the Church. There is a mass of documentary evidence on the subject, mostly in French, but this is the first attempt made to present the material in a concise form for English-speaking Catholics. The book is partly a refutation of G. B. Shaw's portrayal of Saint Joan as a Protestant martyr, but intended primarily for specialists in Church history. While certain historical interpretations by the author may be disputed, Catholic readers will gain from this volume a new insight into the many mysterious circumstances surrounding the life and death of this noble and devout daughter of the Church.

*Saving Angel* is a most satisfying study, for the Maid of Orleans enjoys the unique distinction of being at once a Saint and a French national heroine, acclaimed by both the Right and the Left, as well as a champion of Christian justice everywhere.

PIERRE COURTINES

**THE DOVE BRINGS PEACE.** By Richard Hagopian. Farrar and Rinehart. \$2.50

IN seventeen short stories of himself, his relatives and neighbors, Mr. Hagopian has given us a picture of life as it was lived among the Armenian emigrés of Revere, Massachusetts. We have detailed for us the confusion and bewilderment of parents watching their children grow up in a new world, children who have a totally different outlook on life, and who are at times strangers to their mothers and fathers.

The characters are various—from the author's own father to the character of Berj, who dies in battle realizing that there was hope "for himself and the men to come." All in all, the book affords a study and contrast in character portrayal indicative of a keen memory and powers of observation, joined to an ability to write in an authentic manner. The one episode entitled "And We Always Came Back," dealing with the weekly visits of brother Jake to the General Hospital, is powerfully done. The author is capable of great writing.

Mr. Hagopian will possibly be compared with Saroyan for his simplicity of style, but he is worthy of commendation in his own right and not by comparison. There is nothing flamboyant about this book, and the characters are the real men and women who sacrificed much that their children could live in freedom and happiness.

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A HIGHLAND FLING. George Abbott's new production at the Plymouth Theatre, *A Highland Fling*, by Margaret Curtis, is about what its name would imply—a cheerful trifle with plenty of action and humor. It has a ghost in it, but now we are all so accustomed to ghosts on the New York stage that we take them in our stride.

Miss Curtis's ghost is one hundred and fifty years old, and he is supposed to be the guard of Scone Stone—a famous relic in the old castle of the noble Scotch family to which the ghost belonged in life. As he has apparently passed most of his time since death making love to pretty maidens in the neighborhood, neither he nor the audience takes much interest in Scone Stone. He is a handsome man, however, very impressive in his kilts, and his role—that of Charlie MacKenzie—is beautifully played by Ralph Forbes.

The time of the comedy is the present, and MacKenzie is now in love with a young girl who can see him and return his love because she thinks she is the Lady of Shalott. In Scotland, it seems, only children and grown-ups who are mentally "touched" can see and enjoy ghosts. So the Lady of Shalott responds to the ghost's ardor. Her part is beautifully acted by the author, who wisely gave herself the best feminine role in the play.

That the comedy has its fantastic moments may be gathered from the revelation that a full-fledged angel with gold wings, his former wife, frequently flies down to earth in an effort to lure MacKenzie up to heaven, which he has no immediate desire to enter. He has a condition to meet before he can reach heaven, but he has been careful never to meet it. It is that he must reclaim at least one earthly sinner.

In addition to these principal characters, there is a young Scotch laird in the play. He is a descendant of the ghost and is the present owner of the castle. This part is played by John Ireland, who handles it extremely well. There is also a bright child in the cast, Patti Brady.

The weakness of the new offering, which otherwise has much to recommend it in the way of novelty and humor, is that the author seems unable to confine herself to one theatrical mood. She is by turns elfish, serious, quizzical, experimental, highly amusing and (but very rarely) a bit dull.

The Lady of Shalott finally recovers her mind and falls in love with the young laird. The ghost decides to go to heaven. He looks for a sinner to reform, and finds him in Rabbie McGregor, a villager given to overdrinking. That role is admirably played by Karl Swanson. Young McGregor passes most of his time in the village inn, and the scenes there are among the best we are given. We see in one set a combined bar and restaurant, which everyone in the Scotch village frequents, including little Patti, the sinner's daughter. The earnest efforts of the sinner to escape being saved furnish much of the comedy. This may raise a question as to the play's good taste, but the lightness of the treatment throughout never touches bad taste or vulgarity.

Gloria Hallward does good work as the barmaid, and there is a pair of American visitors who have little to do but to carry the famous Scone Stone back to America. George Abbott's skill as a director is much in evidence throughout the play. John Root has made some fine settings, and the costumes are by Motley.

Taken as a whole, *A Highland Fling* gives us a pleasant evening in the theatre, with plenty of laughs and occasionally something to think about. One of the best "bits" is that of the Highland piper, who looks his role and plays his bagpipes to perfection. The climax of the play is too good to reveal. The audience is still roaring over it as the final curtain falls.

ELIZABETH JORDAN



# FILMS

**ONCE UPON A TIME.** When a Hollywood fairy tale for grown-ups is so lacking in sophistication that it can be recommended unqualifiedly to children, that is news. Here is just such a phenomenon, a fantastic bit that will charm young and old alike. Of course, mature minds will see more than meets the eye, may read a message into this record of the unusual relationship between a small urchin and a theatrical mogul, brought about by no less a rarity than a dancing caterpillar. However, youngsters and those oldsters who prefer to do no philosophizing can just sit back and have a grand time. Cary Grant is the financially embarrassed producer who, upon meeting up with young Ted Donaldson and his unique pet, sees endless possibilities for exploiting the fuzzy wonder. How the man breaks faith with the boy, tries to double-cross him and finally proves that he is not the mean person the child considers him, all provides casual but delightful story material. The final scenes offer a delicious surprise, whimsical enough to write finis to this fairy tale. Because this story is such a novel one, it is certain to bring varied reactions; some cinemagoers may think that it strains at coyness, whimsy and so on; others will be happy over just these different qualities. Mr. Grant presents us with one of his effective performances, but small Ted Donaldson makes a screen debut that steals your heart as well as the show. Janet Blair adds a romantic touch to the droll affairs, with James Gleason and William Demarest injecting a more worldly angle into things. This all adds up to a truly different piece of screen entertainment, something guaranteed to help adults escape into a bizarre world of make-believe, something certain to delight the children—a fine family picture. (Columbia)

**LADIES IN WASHINGTON.** The hectic goings-on in the capital take on some new phases in this one, and if what we see is a warning, beautiful young ladies with any emotional instability should stay away from that mad-house city. Disappointed in love, a secretary goes haywire, double-crosses her friends, becomes entangled with Nazi spies and ends up where she belongs—in a sanatorium. Trudy Marshall has the lead in this tale for mature audiences. (Twentieth Century-Fox)

**BETWEEN TWO WORLDS.** *Outward Bound*, a favorite piece of theatre from yesteryears has been taken off the shelf and modernized in this newest version of a voyage on the River Styx. All the passengers, except two would-be-suicides on this weird trip into eternity, arrive there when a German raid over London interrupts their attempts to embark for America instead of eternity. Much of the eeriness and impact of the original has been lost by the refurbishing of lines and situations. John Garfield gives a gaudy but none-too-convincing performance as a cynical, has-been reporter, Sydney Greenstreet is a righteous if rather off-hand examiner, while Edmund Gwenn is outstanding as the steward on the phantom ship. Mature audiences may be mildly engrossed. (Warner)

**THE HITLER GANG.** A serious attempt to reconstruct the rise to power of Der Fuehrer is made in this offering, and though Robert Watson (who has often caricatured the Nazis) portrays him, this is no burlesque. Sketching Hitler's career, with those of his associates, from the last war down through the blood purge, the film includes incidents that have been authenticated historically, but the gaps are filled in by undocumented episodes and dialog. Though much of the material presented is thought-provoking, dynamic stuff, objection must be made because of its allusions to unwholesome abnormalities. (Paramount)

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## PARADE

NAMES attracted considerable attention during the week. . . . A Tennessee official, finding children bearing such names as "Needom Love," "Panic," "Drama," "August Mystery," "Jimmie Classification," "Saucy Clover," "Okla Homer" and "Modern Wrath," denounced the parents for handicapping defenseless infants in this way. . . . In Los Angeles, a man named Fish, represented by Attorney Fischgrund, won a divorce from his wife who was represented by the firm of Fishbach and Fishbach. Court Clerk Fisher administered the oaths to Mr. Fish and to his mother, Mrs. Yanka Fish. . . . Arriving in a Massachusetts town was a freight-car containing a live burro from New Mexico billed as "1 bureau, crated." A freight clerk inspected this shipment, then wrote on the way-bill: "Short 1 bureau. Over 1 jackass." . . . A traffic cop's horse was pronounced a municipally owned vehicle in a New York court verdict. . . . A private in the British Army, named Joseph Stalin, won a first prize in a whist competition. When he announced his name, the master of ceremonies fulminated: "Now, my lad, this is all very well, but what is your real name." . . . In Seattle, the walls of the Federal courtroom are blue, the Deputy Marshal is Greene, the deputy clerk is White and the judge is Black. . . . In an Eastern camp, the top sergeant at roll-call came to the name Przywiezkerki. He whistled. The soldier is now called Private Frank Whistle. . . . Disgraceful weakness in spelling was unearthed during the week. . . . An Oklahoma City jury, failing to specify a sentence when it rendered a guilty verdict, explained: "You see, judge, no one on the jury knew how to spell 'Penitentiary' and that is the reason we left it off." . . . A Missouri citizen held for draft violation wrote to his draft board that he had lost his original draft card and had in the meantime been "helled" in jail.

That some causes can produce the most diversified effects was demonstrated. . . . A black cat prowled on a high-voltage line, caused a blackout in five Mississippi towns. . . . A Chicago policeman, wearing a wooden leg equipped with ball bearings at the joints, went to a police dance. His wooden leg fell off, rolled all over the ballroom floor, tripped six dancers. The ball bearings also rolled, causing twenty dancers to hit the floor. . . . Judicial definitions possessing considerable sociological import were handed down. . . . A Los Angeles judge awarded \$8,170 damages to a radio actress for injuries suffered when sent into a spin by a "jive-maddened Marine" at the Hollywood Canteen. The judge declared: "The dance the Marine forced plaintiff to participate in is called 'jitterbug.' The origin of this word appears to be obscure and as remote as the origin and the reason of the dance. The word 'bug' is defined among other meanings as a 'crazy person, scheme or idea.' The word 'jitters' means 'extreme nervousness.' This combination, therefore, approaches the description of one witness who said the jitterbug dance was 'crazy' and that the dancers became crazy."

The returns from Godless education in the secular schools continued coming in. . . . An investigation revealed that 1,477 of the students in the schools of a New Jersey county possessed fire-arms ranging from small pistols to rifles. The investigations followed the fatal shooting of a fifteen-year-old girl by her sixteen-year-old brother. . . . Boys and girls in a Michigan town formed a society, requiring its members to wipe their feet on the American flag and to stab the Bible with a knife wrapped in purple cloth. The society which these young people organized stands for denial of God and acknowledgment of energy as the supreme power.

JOHN A. TOOMEY



# CORRESPONDENCE

## CO-OPERATION OR GOVERNMENT?

EDITOR: In Father Masse's article on page 92 of the April 29 issue, he writes in the second column: "... nations must cooperate—the concept of a 'world government' is rejected." Isn't any organization that has the power to say to a nation "you must" properly called a "world government"? If there is nothing having the power to tell a nation what to do, how can we say it "must" do certain things? Of course Father Masse does not say what he means by "world government."

On the next page, he says: "In particular there should be a Permanent Court of International Justice to adjudicate political disputes which cannot be settled by negotiation and conciliation." If a dispute cannot be settled by negotiation and conciliation, can it be settled by any court having nothing behind it? I cannot imagine a court without a government. We have city courts, district courts, State courts, and Federal courts. If we have a court of international justice, we must have an international organization of some kind which, it seems to me, should be called an international government. If there is no government behind the "Permanent Court of International Justice" won't nations continue to settle political disputes which cannot be settled by negotiation and conciliation by war?

Santa Clara, Calif.

GEORGE L. SULLIVAN

[In the article referred to, Father Masse was reporting on the AFL postwar program, not giving his own ideas. In all the literature on world organization, a distinction is commonly made between "cooperation among sovereign nations" and "world government." World government means loss of, world co-operation a limitation of, national independence. Seemingly it was in this sense that the AFL used the phrases noted.—EDITOR]

## LIBRARY POVERTY

EDITOR: I have just come across these lines of Walt Whitman:

Shut not your doors to me, proud libraries,  
For that which is lacking on all your well-filled  
shelves,

Yet need most, I bring.

This is what AMERICA may say to those poorly-rich libraries which fail to receive AMERICA.

Falmouth, Ky.

J. M. LELAN

## THANKSGIVING EXAMPLE

EDITOR: Last Sunday I received the Blessed Eucharist with the Holy Name Society of my parish church. The priest was hardly off the altar before the entire Society arose in a body and made a bee-line for the exit. Scarcely seven minutes had elapsed from the time they had received, before they were out on the street.

What of the teaching that we should spend at least fifteen minutes (when possible) in thanksgiving after Holy Communion? And, incidentally, why not some stressing of proper thanksgiving from the pulpit?

Perhaps if priests, immediately after saying Mass, were to make public thanksgiving for at least ten minutes, before the altar (again if their duties permitted), their congregations, with the further aid of a few words of instruction, might do likewise.

New York, N. Y.

PARISHIONER

## PROTEST

EDITOR: Through the medium of song and story, by the testimony of traveler and exiled native, we have come to accept as true the fact that the Irish have had a fuller home life than the people of any other nation.

We know that the Rosary said in common is every night's culmination of family reading or reciting of folklore, old epics, etc. about the hearth. In short, all that Father Gardiner was fighting for in his *Reading Around the Hearth* article of May 6.

I fail to see the logic of his dragging in "rabid IRA enthusiasts" as his idea of the zenith of prejudice, and the uncouth little chap, reader of unfit literature, one "whose countenance gave unmistakable evidence of Irish ancestry" as contrasts to the results he would obtain, since "Irish Ancestry," according to our admonishing Father Gardiner's own reasoning, should produce effects quite to the contrary.

Boston, Mass.

ELEANOR RIDGE

## CORRECTION ON CAKE

EDITOR: Under the caption "Love and Loss," the final item of Comment on the Week (AMERICA, May 13) tells this inaccurate version of a celebrated story:

It should have been a terribly black night in his life and hers; but, when the reports were in and Al Smith's gallant bid for the Presidency had failed, Mrs. Alfred E. Smith merely said: "Come, let us cut the cake." It was her husband and his birthday she was thinking of, not the Presidency.

In his article, *The Brown Derby* (AMERICA, November 24, 1928), Leonard Feeney, S.J., wrote:

The newspaper says you were sitting at the radio and listening to the last reports of the balloting on election night. One by one, over the air, the returns kept coming in, and it finally dawned on you and all your friends about you that the Republican cyclone had burst and had dashed all your hopes to the ground. "I guess it's all over, Governor," said one mournful voice at your side. "Yes," you said, "it's all over as far as politics is concerned. But remember, this is Katie's birthday. Let's all go up-stairs and cut the cake."

Page 65 of *Up to Now*, Governor Smith's autobiography, furnishes an appropriate paragraph. Referring to his wife, Mr. Smith wrote:

She has never failed to indicate, by her attitude to me and to her more intimate friends, and she has openly proclaimed that she thinks I am the greatest man in the world; and I have no hesitancy in saying to the world that my life would have been empty without her. My greatest pleasure is sharing with her the honor, joy and satisfaction that have come to me from political success.

AMERICA's prayer for Mr. and Mrs. Alfred E. Smith: "We pray that he be not too lonely for a while, for she and he will have eternity together," should be echoed from the hearts of millions of grateful American Catholics.

New York, N. Y.

JOSEPH J. MURPHY

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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# THE WORD

**THE HOLY SPIRIT** "will teach you all things," said our Lord to His disciples, "and bring all things to your mind whatsoever I shall have said to you" (John 14:23-31).

Now, it is strange that our Lord's own teaching was not sufficient for His Apostles. After three years of companionship with Him, after His Death and Resurrection, even after the intimacy of the last forty days, they still did not clearly understand His mission and theirs. Almost up to the moment of the Ascension, their thoughts were on the earthly, material Kingdom that they thought He was to establish. They understood, they thought, that there would be suffering and hard work in establishing the Kingdom. They knew that it would be a good Kingdom, based on the law of God and on the teaching of Christ; but they still seemed to think of themselves as "rulers in Israel."

Only the Holy Spirit would give them a complete understanding of the spiritual nature of the Kingdom. Why only the Holy Spirit? We really have no answer to that question. It is simply in God's decree that all three Persons of the Holy Trinity should take a part in our salvation. It is God's scheme that we, who have been redeemed by the Precious Blood of Christ, should become the temples of the Holy Spirit, with the Holy Spirit Himself dwelling continually in us.

The reason we may not know, but it very important that we realize the fact. To lead the full Christ life, we need the Holy Spirit, just as did the Apostles. Even they did not understand the reason. They were rather loath to accept the fact, but Christ by His Ascension forced the fact on them. "I am leaving you now," he told them. "I have finished my share in your salvation. The Holy Spirit will take over from here on. Wait for Him and pray while you wait." They waited. They prayed. Then "they were all filled with the Holy Ghost," and in the strength of His coming, they understood all things. In the fire of His coming, they set out to conquer the world. "Send forth Thy spirit, and they shall be created. And thou shalt renew the face of the earth." In the strength of the Holy Spirit, twelve men did renew the earth.

Perhaps the most important thing we have to learn on Pentecost Sunday is that we, too, need the Holy Spirit. The realization of our need will be the beginning of a desire to know Him better, the beginning of a fuller devotion to Him.

We need Him to understand Christ. We need Him to love Christ. We need Him to understand how terribly important it is to us and to the world that we live as fully as possible the life patterned for us by Christ in His own life. We need Him to understand so many things that we know. Simple things, like the fact that the only important thing in our life is doing what God gives us to do. Simple things like the fact that the only measure of success is saintliness (or goodness, if you are afraid of the word saintliness.) There are so many simple things that we know, but which only the Holy Spirit can make us understand: the happiness in Christian poverty, the beauty of Christian chastity, the security of obedience to God's laws, the certainty that comes with following Christ, the guarantee of happiness and completion in any life that follows the pattern of Christ; religious life, married life, single life. Only the Holy Spirit can make us understand how necessary it is that the world and every one in it should know and follow Christ. Only the Holy Spirit can set us on fire to do something about giving Christ to the world.

"Come, Holy Spirit, fill the hearts of Thy faithful." We need Him. We need the understanding the Church asks in the prayer of the Mass on Pentecost Sunday. We need "the relish for what is right and just," a liking, a taste, a desire for what is good. We need "the constant enjoyment of His consolation."

J. P. D.



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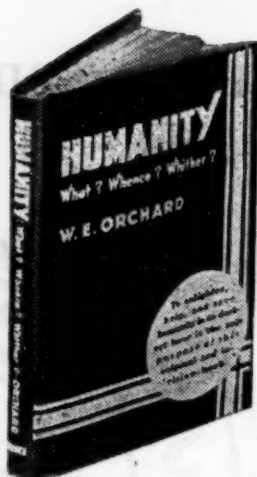
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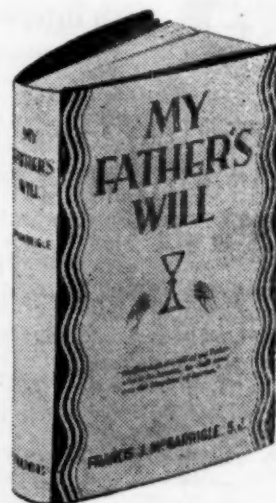
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